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Vol. 10 March to June, 1911 No. 1

THE WISCONSIN ARCHEOLOGIST

USES OF TOBACCO AND THE CALUMET BY WISCONSIN INDIANS

THE ARCHAEOLOGICAL BILLS

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities.

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TABLE OF CONTENTS.

Vol. 10, No. 1.

ARTICLES.

Page

Uses of Tobacco and the Calumet by Wisconsin Indians, Geo. A. West 5

The Archeological Bills 65

The Annual Meeting 68

Archeological Notes 70

ILLUSTRATIONS.

Passing the Pipe, Chippewa Indians ..... *Frontispiece*

Plate

1. The Calumet
2. Tobacco Dryer and Pipe Drill.
3. Chippewa Pipes.

Frontispiece

Courtesy of Mr. J. T. Lee.

PASSING THE PIPE.

Chippewa Indians

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society.

Vol. 10. MILWAUKEE, WIS., MARCH TO JUNE, 1911. No. 1

USES OF TOBACCO AND THE CALUMET BY WISCONSIN INDIANS

GEORGE A. WEST

ABORIGINAL TOBACCO

It is now almost universally conceded that the use and knowledge of tobacco reached the rest of the world from America. Of fully fifty species of nicotina all but two originated on the Western continent, but of these the leaves of but few are used as tobacco.

The aborigines of the Great Lakes region, at the time of the discovery, did not use the tobacco of the South, but employed native products instead. Wild tobacco *(Nicotina rustica)* was cultivated to a slight extent by the Wisconsin Indians and still grows about some of the places they frequented. The substance generally employed for smoking was the green portion of the bark of the young red osier, cornel, or dogwood *(Cornus stolonifera* Michx.) which when prepared they called "kinnikinik". The leaves of the sumach *(Rhus glabra Wood,* and *R. aromatica Ait.)* were sometimes smoked. A third variety of native tobacco consisted of the leaves of a low growing evergreen shrub called bearberry or leaf redwood *(Arctostaphylos uva-ursi Spreng),* found in Wisconsin as far south as Fox Point, Milwaukee County, in the Lake Superior country and west to the Yellowstone. After the introduction of tobacco into this part of America by white men, the Indian soon became partial to its exhilarating qualities. Because of its scarcity it was usually mixed with kinnikinnick for smoking purposes.

OFFERINGS OF TOBACCO IN A DRY STATE

A universal belief that a great spirit dwelt in certain bodies of water seemed to have possessed our aborigines from time immemorial. This spirit they call a "manitou", and Father Marquette found this to be a general name given to all spirits whom they thought to be superior to man.

Father Allouez gives a good idea of the religious beliefs and superstitions of the Wisconsin Indians: "There is here a false and abominable religion, resembling in many respects the faiths of some of the ancient Pagans. The savages of these regions recognize no sovereign master of Heaven and Earth, but believe there are many genii—some of which are beneficent, as the Sun, the Moon, the Lake, Rivers, and Woods; others malevolent, as the adder, the dragon, cold, and storms. And in general, whatever seems to them either helpful or hurtful they call a Manitou, and pay it the worship and veneration which we render only to the true God".

"These divinities they invoke" he says, "whenever they go hunting, fishing, to war, or on a journey—offering them sacrifices."[1]

Tobacco was among the most sacred possessions of the American Indians and was used either in a dry state or in fumes, as offerings to their various manitous, and especially to their most reverenced one, the sun.

Peter Jones, in his "Ojibway Indians" declares that not only the Chippewa, but many other tribes have the custom of offering tobacco to their deities.

Offerings of tobacco were made by the American Indians in religious rites and solemn ceremonies, with the same earnestness and fervor as was myrrh and frankincense by their more enlightened brothers of the East. They regarded it as a sacred gift from the Great Spirit.

Dr. Hoffman writes of the Wisconsin Menomini: "Tobacco

[1] Jesuit Relation, 1666-67.

is frequently used by the Menomini as an offering. It is placed before grave-boxes, sprinkled on stones or rocks of abnormal shape, their form being attributed to the Great Deity, or to Ma'nabush. It is also sent as peace offerings to other persons or tribes; it is given to one from whom a favor is expected, or when an answer is looked for to questions to be submitted or propounded; and likewise it is sent out, together with an invitation, to members of the medicine society when a meeting is contemplated. Nothing of a serious character is undertaken, or ever attempted, before indulging in smoking and contemplation, and perhaps by preliminary fasting, accompanied by prayers and chants. The origin of tobacco is regarded by the Menomini as mystic."[2]

Both the Winnebago and Chippewa Indians of Wisconsin make the same uses of tobacco in a dry state as the Menomini, a result of their having been neighbors for several centuries. The Siouan people of the plains make use of tobacco in all their important ceremonies, but in a manner slightly different from their relatives, the Winnebago.

Father Allouez, in 1666 or 1667, when about to administer to a sick Fox Indian, near the head of Lake Winnebago, was sprinkled completely over with powdered tobacco by the thankful son of the sick man, who said: "Thou are a spirit; come now, restore my sick people to health. I offer thee this tobacco in sacrifice." At Green Bay, in 1672, he reports having been treated by an Outagamie savage as if he were a God. The incense of this country, tobacco reduced to dust, was presented, and his crucifix was covered with it. A woman did almost the same thing, while being instructed and baptized by the Father: "She ceased not to cast tobacco on the crucifix, which I presented to her."[3]

Indian sacrifices, it is believed, are not made as an atonement for sin, but to obtain a temporal advantage or to avert the anger of the spirits.

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[2] 14th Rept. Bu. Eth., p. 252.
[3] Smith's History of Wis., p. 98.

The manitou rocks and spirit stones of the Wisconsin Indians were frequently observed by the early settlers. Some of these rocks have figured prominently in their legendary lore. An Indian seldom passed one of them without a revential bow and a gift of tobacco.

Dablon during a journey made by himself and Allouez, up the Fox river, in Wisconsin, in 1670, found at De Pere rapids a sort of idol, adored by the savages, a rock resembling a human bust, to which sacrifices of tobacco and other things were made. This the missionaries removed and cast to the bottom of the river. The Indians in canoeing on this stream, "always propitiated the spirit that haunted it by casting overboard an offering of tobacco"[4].

K. S. Baird of Green Bay (1882) wrote: "The shens—gal assin of the Northwest Indians are the large idols of granite, which through time have, by the action of the water, been fashioned into curious shapes. To a large one is offered daily sacrifice, and it is exposed to view; but the small idols or gods are kept in the most holy of holy places, the mush-qui-mode, which is a sort of bag or pouch and is always carried about the person."

Mr. Hiram Calkins of Wausau states (1854) that the Chippewa Indians have a tradition that there is a great spirit that presides over the Narrow Falls and Grand Father Bull Falls of the Wisconsin River, to which appropriate offerings are made: "A portage passes around the falls on the west side of the river, where the Indians carry their canoes on their heads for a mile and a half. About midway on the portage is a solitary rock, about 10 feet in circumference at the base and about 4 feet high, in the shape of a cone or sugar loaf, on which the Indians made an offering of tobacco"[5].

The Cass Manuscripts (1723) mention a rock near Mackinaw, which, from a distance, has the outline of a sitting rabbit,

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[4] Hist. Green Bay, p. 162.
[5] Wis. Hist. Colls. V. 1, p. 121.

by the Indians called "Michapaux," which they affirm to have been a great spirit or manitou that once presided over their ancestors, not allowing them to want for anything. With its aid they succeeded in every undertaking. But by misfortune the spirit was withdrawn into Michapaux. Wisconsin Indians who passed that way would always leave tobacco and other offerings.

A noted Indian trader and adventurer named Long, who was adopted by the Chippewa of Lake Superior and lived with them for a number of years after 1768, describes a high rock at the entrance of this lake somewhat in the shape of a man, which the Indians called "Kitchee Manitoo," or Master of Life. Here they all halted to make their offerings, which they did by throwing tobacco and other things into the water. Thus they made acknowledgment to the rock, for the blessings they enjoyed, cheerfully sacrificing their ornaments, and other things which they held most dear.[6]

Bushotter informs us that: "Sometimes a stone, painted red all over, is laid within the lodge and hair is offered to it. In cases of sickness they pray to the stone, offering to it tobacco and various kinds of good things, and they think the stone hears them when they sacrifice to it. As the steam arose when they made a fire on a stone, the Dakotas concluded that stones had life, the steam being their breath and that it was impossible to kill them."[7]

Long tells of a gigantic stone figure resembling a human being, which was found on the bank of Kickapoo Creek. The Indians made offerings to it of tobacco and other objects.[8]

A large boulder is located in a lake on the Lac du Flambeau reservation, which the writer was shown by an Indian who paddled him to the rock in a birch bark canoe. He placed a cigar which the writer had given him in one of the several cavities of the stone as an offering.

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[6] T. Longs Journal, v. 2, p. 43.
[7] 11th Ann. Rept. Bu. Eth., p. 448.
[8] Minn. Hist. Colls., v. 11, pt. 1, p. 55.

Catlin describes a group of five large boulders at the Minnesota pipe stone quarry, which were regarded with the utmost veneration by the Indians, none of whom would venture to approach nearer than three or four rods. Sacrifices are made by throwing tobacco toward them from a distance.[9]

Riggs says: "Large boulders were selected and adorned with red and green paint, whither the devout Dakota might go to pray and offer his sacrifice. And smaller stones were often found, set up on end and properly painted, around which lay eagles' feathers, tobacco, and red cloth. Once I saw a small dog that had been recently sacrificed.[9]"

Lockwood in his narrative of "Early Times and Events in Wisconsin" tells of a curious custom of the local Indians: "An Indian in a pious fit hangs on a tree a beaver or otter skin, bear or dressed deer skin, for a sacrifice to the Great Spirit, which remains there until destroyed, or until some other Indian passes that way, wants and takes it, leaving a piece of tobacco in place thereof which he may lawfully do. On the prairie are often found isolated granite rocks, which from their isolated and scattered appearance, are considered holy, and every Indian who passes them either paints them with vermillion or leaves a piece of tobacco as a tribute to the Great Spirit. Hence the great number of places in this country where the Sioux were accustomed to pass, bear the name of Painted Rock."

"An Indian thinks it politeness to eat everything that is set before him, and when traders are invited to a feast, what they do not eat, they generally carry home with them in the dish, and give it to their men and send back the dish with a piece of tobacco in it."[10]

John T. De Ronde, who lived at Portage, in 1828, relates that he had heard much about the painted rock about twenty miles above the mouth of the Black River in Wisconsin and went to see it. The Indians at that time traveled hundreds of

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[9] N. A. Indians, v. 2, p. 230.
[9] Minn. Hist. Coll., v. 2, pt. 3, p. 71.
[10] Wis. Hist. Coll., v. 2, p. 183, 187.

miles to obtain the red stone with which to make their pipes. While on the rock not one would draw his bow, or wield a hatchet against his most deadly enemy. He was sitting under a projecting rock of one of the bluffs and saw an Indian, whom he judged to be a Sioux, advancing on horseback, armed with bow and arrow and shield. When he arrived at the base of the bluff he turned his horse loose and walked upon the rock in silence for a few moments. His lips moved as if engaged in prayer; then taking a quantity of tobacco he scattered it upon the rock, next took a good smoke, and hammered off a piece of rock, which he began to fashion into a pipe. Another Indian of different dress came on horseback and went through the same ceremony. The two did not speak. After drawing one or two puffs from his pipe he handed it to the other, who after a few whiffs handed it to the owner. The last fellow knocked off as much stone as he wanted. He was a Chippewa chief and armed like the Sioux. They departed together. When about 300 yards from the rock the Sioux dropped behind and shot an arrow at the Chippewa, who returned the fire, sending an arrow into the heart of his enemy, whom he scalped, and then rode away.[11]

The dog being one of the Indian's valued possessions was frequently offered in sacrifice, accompanied by tobacco. The use of this animal in ceremonial feasts still continues among some American tribes.

At the sacrifice of the white dog among the Sioux they threw leaves of tobacco into the fire from time to time, that its incense might constantly ascend during the whole address of the speakers.[12]

Hoffman informs us that in the Mitä'wit ceremonies of the Menomini in preparing for a feast the giver of the feast presents to the chief medicine man several gifts of tobacco, which are divided into small heaps and then immediately sent by a

[11] Wis. Hist. Coll., v. 7, p. 348.
[12] League of the Iroquois.

courier to members of the society, one heap to each member, who accepts it as an invitation.[13]

Tobacco is frequently used by the Indians as a gift in return for food. This is one way of showing their appreciation, and is possibly used more particularly to remind the donor that more food would be acceptable.

TOBACCO SMOKE OFFERINGS

From time immemorial all peoples, as an act of worship, have practiced the burning of incense. From the burning of tobacco as a sacrifice evolved the inspiration of the fume. During the stupor produced by inhaling the smoke the aboriginal medicine man claimed to enter into communion with the Great Spirit, and to obtain his assistance.

Allouez, while ascending the Fox River in 1670, was received by the Mascouten as a spirit. His feet and legs were anointed with oil. Afterward a feast was prepared, which was attended with the following ceremonies: "When all were seated and after some had filled a dish with powdered tobacco, an old man arose and, turning to him, with both hands full of tobacco which he took from the dish and gave it to Allouez to smoke, and the same time addressing him as a manitou and made a touching request for spiritual intervention in behalf of his people."[14]

James Owen Dorsey found that one of the most common acts of worship of the Sioux, and apparently one of daily occurrance, is observed when a person is about to smoke his pipe. He looks to the sky and says: "Wakanta, here is tobacco!" Then he puffs a mouthful of smoke up towards the sky, after which he smokes as he pleases.[15]

Hoffman says of the Menomini: "At various intervals of ceremonial smokes, especially during the smoking preliminary to prayers or chants, puffs of smoke are directed toward the

[13] 14 Ann. Rept. Bu. Eth., p. 70.
[14] Wis. Hist. Coll., v. —, p. 71.
[15] 11th Ann. Rept. Bu. Eth., p. 425.

four cardinal points as well as toward the abode of the wind gods, or the zenith—the abode of Kishä'Ma'nido—and toward the earth, the abode of the material parts of their deceased friends and relations."[16]

Perrot, probably the first white man to visit the Fox, (1665), located at the foot of Green Bay, in describing his reception, says: "The old men solemnly smoked a Calumet and came into his presence, offering it as homage that they rendered him. After he had smoked the Calumet, it was presented by the Chief to his tribesmen, who all offered it in turn to one another, blowing from their mouths the tobacco smoke over him as if it were incense." They said to him: "Thou art one of the chief spirits, since thou usest iron; it is for thee to rule and protect all men. Praised be the Sun, which has instructed thee and sent thee to our country." "They adored him as a God; they took his knives and hatchets and incensed them with tobacco smoke from their mouths."[17]

The fact that the general ceremony of smoking is quite similar at points a great distance apart seems to warrant the conclusion that the custom is one of great antiquity.

THE CALUMET.

Calumet is a Canadian French word, from the Latin Calumus, a reed.

Aboriginal calumets are of many kinds and forms. In the case of these the historic blends with the prehistoric, without any certain distinguishing characteristics. The tendency among students is to class all aboriginal pipes of large size as calumets. As a matter of fact, comparatively few of the pipes now in collectors' cabinets were used for ceremonial purposes. To the people of this part of America the rectangular pipe of Siouan type, which is commonly made of red catlinite, more distinctly represents the calumet, while south of the Great Lakes calumets were massive and often beautifully carved in effigy forms.

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[16] 14th Ann. Rept. Bu. Eth., p. 251.
[17] Wis. Hist. Coll., v. 16, p. 34.

To the Indians the calumet has a sacred significance. Father Marquette, who visited the Indians of Wisconsin in 1673, declared that the calumet is the "most mysterious thing in the world." "The sceptres of our Kings," he wrote, "are not so much respected; for the Savages have such a deference for this pipe that one may call it the God of Peace and War, and the Arbiter of Life and Death. They make use of the former to seal their alliances and treaties, to travel with safety, and receive strangers; and the other is to proclaim war."

The reverence of the Indians for the calumet is plainly indicated by the manner in which it was employed in councils and ceremonial dances. The stem was its venerated part; each mark, feather or ornament, having its peculiar significance, while the bowl was often treated with comparative indifference, and in fact in many ceremonial calumets, especially those of the Sioux, the head of a duck or other bird was used instead of a bowl.

There were calumets of war, of peace, of the dance, of confederacy, of the clan, of the cult, and of the individual, each differently and specifically ornamented according to well established rules and prevailing customs, which, according to McGuire, were similar throughout a great part of the north and west.

Peace messages were accompanied by a white pipe or one colored for the occasion; those for war by a pipe red in color.

That chiefs were usually possessed of one or more pipes for ceremonial purposes and one for individual use is certain beyond the possibility of a doubt. The first reference to any difference between pipes used in ceremonies and those for individual use is probably that of Gavangula, an Onandaga chief, who in 1684 sat at council "with his pipe in his mouth and the great calumet of peace before him."[18]

Father Gravier, in 1701, passed over the same route that Father Marquette had travelled in 1673, and speaks of there

[18] Some New Voyages into N. Am., p. 35.

being a calumet of peace and one of war, the red signifying war.[19]

A description of the Wisconsin Winnebago chief, Red Bird, who lived about a century ago, states that: "Across the breast, in a diagonal position, and bound tight to it, was his war pipe at least three feet long, brightly ornamented with dyed horse hair and the feathers and bills of birds. In one of his hands he held the white flag and in the other the Calumet, or Pipe of Peace."[20]

Of the pipes of the elders who attended a grand council of the Dakotas, Radisson says: "Every one had in his hand a pipe of council set with precious jewels."

In all early functions between the French and the natives the calumet played an important part. The English in their intercourse with the Indians used more particularly the wampum belt, but both appear to have been often employed together. The Americans supplanted both with the American flag, or more often with the presentation of silver medals. Thus the ceremonial significance of the calumet has gradually disappeared.

Radisson (1661–62) described a Siouan calumet as of "red stone as bigge as a fist and as long as a hand. The small rede as long as five feet in breadth and of the thickness of a thumb. There is tyed to it the tayle of an eagle all painted over with several colours and open like a fan or like that makes a kind of a wheel when shut; below the toppe of the stem is covered with feathers of ducks and other birds that are of a fine colour."

One type of calumet, used by the Wisconsin Indians in their most important ceremonies, had a stem four or more feet in length and was sometimes the property of the village or band.

Baron Lahontan (1703) mentions the calumet used in Canada as having "a stem 4 or 5 feet long" and gives some data that strongly indicates that it was similar in form to that in use among the Siouan tribes.

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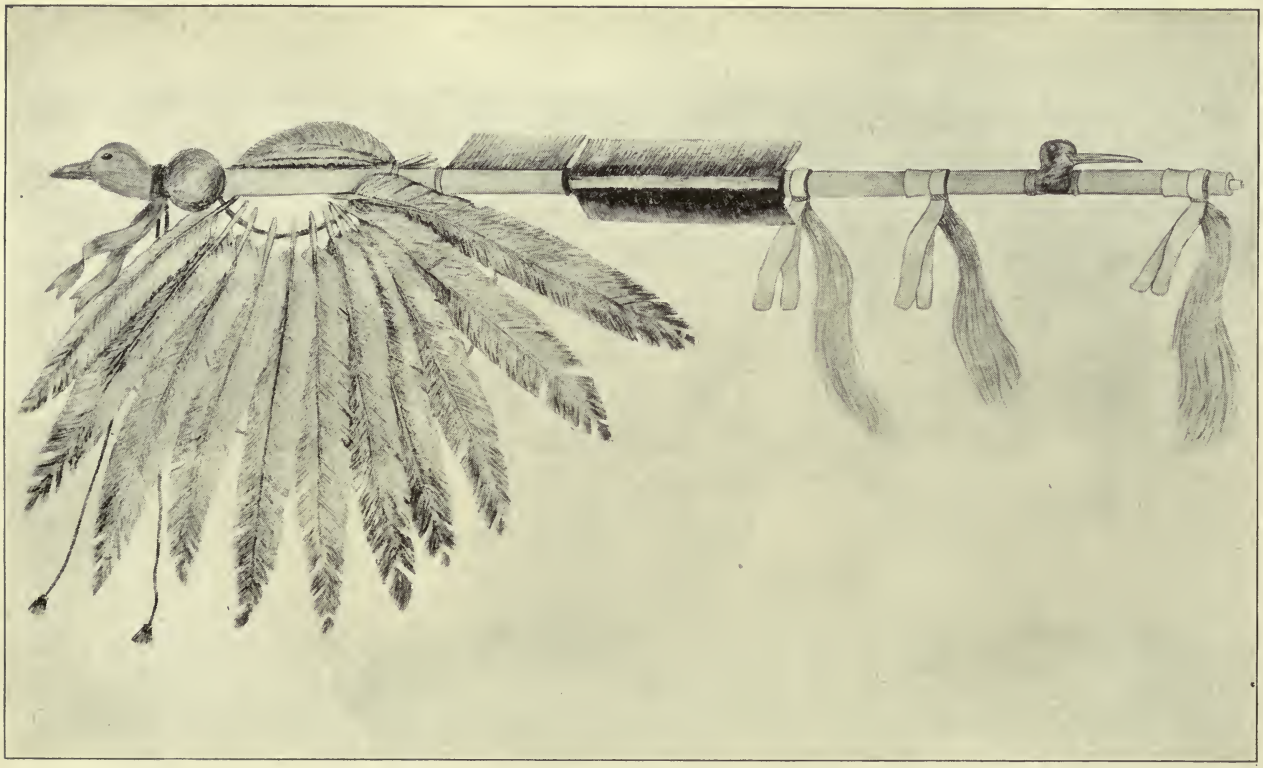
[19] Early Voyages up and down the Mississippi, p. 130.
[20] Wis. Hist. Coll., v. 8, p. 263.

After 300 years of contact with white man an unornamented shorter stem with stone bowl seems to answer all the ceremonial requirements of the local tribes.

From Dorsey's descriptions of ceremonial calumets of the Sioux, we learn that in place of the bowl they sometimes had the head and neck of a green necked duck. Next to this on the upper side of the stem were yellowish feathers of the great horned owl, next to which were wing feathers of the war eagle, split and attached longitudinally in three places, as on an arrow shaft. At the end of these was a tuft of horse-hair which has been dyed red. This was wrapped around the stem, tied on with sinew, over which was fastened some of the fur of the white rabbit the ends dangling below it for several inches. The horse hair extended 6 or 8 inches below the fur of the rabbit. Horse hair was attached in two other places, in tufts about 6 inches apart. Near the last tuft was the head of a woodcock, the nose of which was tinted white and the head feathers red. There may be, according to La Flesche, as many as six heads on one pipe. No part of the neck appears, and the head or heads, in case of a plurality, were secured to the shaft by means of a thong of a deer or antelope skin. Next to this were suspended two imaginary eggs, which were merely two eagle plumes. But the Indians compare them to the egg or to the eaglet in the egg. Next were attached a number of eagle feathers. These were secured by two cords made of deer or antelope skin. Two niniba weawan, or calumet pipes were usually used by the dancing party, which usually consisted of two leaders and sometimes as many as 20 or 30 adherents. On one pipe the eagle feathers were white, being of a male eagle, and the pipe stem was dark-blue. On the other they were spotted black and white, being those of a female eagle. Accompanying each pipe was a symbolically painted gourd rattle.

The pipes were rested against two forked sticks, which were tinted Indian red, the heads of the ducks being placed next the ground. A short distance from the pipes were two sticks, also tinted red, connected with an ear of corn, which was sacred and



THE CALUMET

From drawing prepared by Mr. G. A. West.

which must be a perfect ear. All persons could use corn for food, hence it was regarded as a mother.

The longer stick, which was nearer the pipes, was stuck into the ground and projected a few inches above the ear of corn. The other stick was fastened to the opposite side of the ear of corn; the top of it being on a line with the top of the ear, and the bottom extended a short distance below the bottom of the ear, but did not reach the ground. The ear of corn was held between the two sticks by a band of braided hair taken from the head of a buffalo. An eagle plume was fastened with sinew to the top of the smaller stock. The lower part of the ear of corn was painted white and the upper part green.

Mr. Frederick W. Hodge is of the opinion that from Mr. Dorsey's account of the Omaha calumets, it is evident that they are together the most highly organized emblems known to religious observances anywhere, and it is further in evidence that the pipe is an accessory rather than the dominant or chief object in this highly complex synthetic symbol of the source, reproduction, and conservation of life[20].

For the sake of comparison, the following description of the calumet, as observed by Hennepin in 1680, may be given:

"The quill which is commonly two and one-half feet long, is made of a pretty strong reed or cane, adorned with feathers of all colors, interlaced with locks of women's hair. They tie to it two wings of the most curious birds they find, which makes their calumet not much unlike Mercury's wand, or that staff embassadors did formerly carry when they went to treat of peace. They sheath that reed into the neck of birds they call "huars" (loons), which are as big as our geese and spotted with black and white; or else of a sort of ducks who make their nest upon trees, though water be their natural element, and whose feathers are of many different colours. However, every nation adorns the calumet as they think fit according to their own genius and the birds they have in their own country."

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[20] H. Am. Ind., pt. 1, p. 133.

In her description of the Hako ceremonial of the Pawnee, Miss Alice Fletcher has expressed these conceptions with much detail. Among this people two ash saplings are cut and brought with due ceremony; they are then warmed and straightened over a newly kindled sacred fire and are cut the required length, "four spans from the thumb to the third finger". They are then peeled and the pith removed to permit the passage of the breath. A straight groove is cut the entire length of each shaft, and after the litter thus made is cast into the fire the shafts are passed through the flames, "the word of the fire". Thereupon one of the shafts, with the exception of the groove, is painted blue with ceremonially prepared color to symbolize the sky, and while this is being done there is intoned a song in which a prayer is made that life be given to this symbol of the dwelling place of the chief diety. Then the shaft is placed in the hands of the chief shaman, whose function is to paint the groove red, typifying the pathway of the spirits, represented by the objects placed later upon this ashen shaft, for their going forth to aid man in this ceremony; and furthermore, the red color here employed typifies the passageways of the body, through which the breath of man—his life—comes and departs, and the sun is red, and also straight—like unto this—is the pathway on which the sun shines. In similar fashion is the other shaft painted green and its groove red, the latter color having the same significance it has on the other shaft, and the green color is employed to symbolize vegetation, the living covering of mother earth. In the accompanying song a prayer is made that life be breathed into the symbol to make it efficient in the approaching ceremonies and that living power may abide where this symbol shall be placed. Then the shaman, after anointing his hands with a sacred ointment, consisting of red clay and the fat of a deer or buffalo that has been consecrated to the chief diety, binds the symbolic objects separately on the two shafts. Splitting long feathers from the wings of an eagle, he glues them with pine pitch on the shaft as in feathering an arrow. These feathers signify

that the eagle soars near the abode of the chief diety. About the mouth piece of the shaft soft blue feathers are fastened, symbolizing the sky wherein the powers abide. Then the wood-pecker's head, with the mandible turned back upon the red crest, is bound to the shaft near the mouth piece, indicating that the bird may not be angry; the inner side of the mandible thus exposed is painted blue, showing that the chief diety is looking down on it as the bird's spirit moves along the groove to reach the people; then about the middle of the shaft feathers from the owl are found and the undecorated end of the shaft is thrust through the breast, throat and mouth of the duck, the breast reaching the feathers of the owl. The end of the shaft projects a little from the duck's mouth that a pipe may be fitted to the shaft. The duck's head therefore always faces downward toward the earth and water. The ten tail feathers of the brown eagle, made sacred by sacrifice to the chief diety, are prepared for building on one of the stems; a buckskin thong is threaded through a hole made in the quill midway of its length and another thong is passed through a hole near the end of the quill in such a manner that the feathers may be expanded like a fan on these two thongs. The two little balls of white down from inside the thigh of the white male eagle, representing reproductive power, are secured to the ends of these thongs and this fan-like wing is secured to the side of the blue colored shaft in such a way that it may swing when the shaft is waved to simulate the movements of an eagle. Such is the female shaft representing the night, the moon, the north, as well as kindness and gentleness; it cares for the people; it is the mother. Every bird represented on these shafts is a leader, a chief, a god; the eagle, the owl, the wood-pecker and the duck are chiefs, respectively, of the day, the night, the trees, and the water. Then seven tail feathers from the white eagle, prepared in similar fashion, are secured to the green colored shaft; but while these are being prepared no song is sung because the white eagle is not sacred, never being a sacrificial victim and having less power than the brown eagle,

for it is war-like and inclined to injure, and cannot lead but must follow. Hence the green colored shaft, the male, is prepared, painted, and decorated after the other.[21]

Hoffman found that among the Menomini the true Indian pipe stem usually terminates in a cylindrical mouthpiece an inch or more in length and from one-fourth to one-third of an inch in diameter; that when smoking an Indian does not put this part into his mouth, as we are accustomed to doing, but he presses it between the lips, and, as the stem enters the mouth the outer and dry portion of the lips follow, so that the stem does not become moist. In sucking the stem and gaining a mouthful of smoke the lips are slighty parted, at either side or toward the corner of the mouth, and air inhaled so as to mix with and pass down the throat and into the lungs. The slight sound of rushing air which is heard forms an essential part of Indian etiquette for it is indicative of satisfaction and enjoyment. After a moment's suspense the contents of the lung's air passages are exhaled, the smoke issuing from the mouth as well as in two distinct volumes from the nostrils.[22]

Catlin mentions a pipe of the Blackfeet Sioux of red steatite, the stem of which is four or five feet long and two inches wide, curiously wound with braids of porcupine quills of various colors.

While the calumet varied in decoration among the different tribes that used it, it was always adorned with various symbolic objects and painted in diverse symbolic colors, and became one of the most sacred objects known to the Indians of North America.

LEGENDS

The Indians of the Northwest possessed many traditions realtive to the origin of the calumet, but much of their legendary lore was of local application. Catlin's account of the red

[21] H. Am. Ind., pt. 1, p. 193.
[22] 14th Ann. Rept. Bu. Eth., p. 251.

pipe-stone quarry, with its legend of the origin of the peace-pipe, Schoolcraft's "American Indians" and Emerson's "Indian Myths", giving the Winnebago version of the origin of man, have done much for the preservation of these traditions. Longfellow, availing himself of poet's license, by weaving together many of these curious traditions into a whole, produced the most charming of Indian legends, the song of "Hiawatha".

James W. Lynd, in his "History of the Dakotas", gives the following legend of the Pipestone Quarry of Minnesota:

"A large party of Ehanktonwanna and Tectonwon Dakotas had gathered together at the quarry to dig the stone. Upon a sultry evening, just before sunset the heavens suddenly became overclouded accompanied by heavy rumbling thunder, and every sign of an approaching storm, such as frequently arises on the prairie without much warning. Each one hurried to his lodge expecting a storm, when a vivid flash of lightning, followed immediately by a crashing peal of thunder, broke over them, and, looking toward the huge boulder beyond their camp, they saw a pillar or column of smoke standing upon it, which waved to and fro and gradually settled down upon the outline of a huge giant seated upon the boulder, with one long arm extended to heaven and the other pointing down to his feet. Peal after peal of thunder and flashes of lightning in quick succession followed, and this figure suddenly disappeared. The next morning the Sioux went to this boulder and found figures and images upon it, where before there had been nothing, and ever since that place has been regarded as wakan, or sacred".

The Indian legend of the flood says that when, many centuries ago, a great deluge arose and destroyed all peoples, the red men of all tribes gathered together at the Coteau des Prairies to escape the waters. The flood rose and rose and gradually submerged them all in a body, and converted their flesh into red stone. The quarry is regarded as sacred ground, and belonging equally to all tribes. The stone from which their pipes were fashioned was the flesh of their ancestors transformed into stone by the Great Spirit.

Catlin, in his "Letters and Notes", has given an interesting account of the quarry, with its legend of the origin of the peace pipe:

"At the last whiff of his pipe his head went into a great cloud and the whole surface of the rock for several miles was melted and glazed; two great ovens were opened beneath and two women entered them in a blaze of fire. They are heard there yet answering to the invocations of high priests or medicine men, who consult them when they are visitors to the sacred place".

Nearly every Indian tribe has a different tradition as to the origin of tobacco.

Smith, in his "Myths of the Iroquois" says of the origin of tobacco:

"A boat filled with medicine men passed near a river bank, where a loud voice had proclaimed to all the inhabitants to remain in-doors; but some, disobeying, died immediately. The next day the boat was sought for and found, containing a strange being at each end, both fast asleep. A loud voice was then heard saying that the destroying of these creatures would result in a great blessing to the Indians. So they were decoyed into a neighboring council house where they were put to death and buried, and from their ashes rose the tobacco plant".[23]

Hoffman relates a myth of the Menomini Indians of Wisconsin as to the origin of tobacco: "One day Má-nabush was passing by a high mountain, when he detected a delightful odor which seemed to come from a crevice in the cliffs. On going closer he found the mountain inhabited by a giant who was known to be the keeper of the tobacco. Má-nabush then went to the mouth of a cavern, which he entered, and, following the passage which led down into the very center of the mountain, he found a large chamber occupied by the giant, who asked him in a very stern manner what he wanted. Má-nabush replied that he had come for some tobacco, but the giant replied that

[23] Ann. Rept. Bu. Eth., v. 2, p. 79.

he would have to come again in one year from that time, as the manidos had just been there for their smoke and that the ceremony occurred but once a year. Má-nabush, on looking around the chamber, observed a great number of bags filled with tobacco. One of these he snatched and with it darted out of the mountain, closely pursued by the giant. Má-nabush ascended to the mountain tops and leaped from peak to peak, but the giant followed so rapidly that when Má-nabush reached a certain prominent peak, the opposite side of which was a high vertical cliff, he suddenly laid flat on the rocks while the giant leaped over him and down into the chasm beyond. The giant was much bruised, but he managed to climb up the face until he almost reached the summit, where he hung, as all his finger-nails had been worn off. Then Má-nabush grasped the giant by the back, and, drawing him upward, threw him violently to the ground and said: "For your meanness you shall become Kaku′-ene ('the jumper' grasshopper), and you shall be known by your stained mouth. You shall become the pest of those who raise tobacco". Then Má-nabush took the tobacco and divided it amongst his brothers and younger brothers, giving to each some of the seed that they might never be without this plant for their use and enjoyment.[24]

DISTRIBUTION OF THE CALUMET

From the evidence at hand we seem justified in the conclusion that the use of the calumet was almost universal throughout the Mississippi valley. It has been found among the Potawatomi, Shoshoni, Pawnee, Loups, Cheyenne, Piegan, Yanktonais, Santee, Sihasopa, Kansa, Crow, Cree, Siksika, Skitswish, Nez Perce, Chickasaw, Choctaw, Chitimacha, Chippewa, Illinois, Sac, Fox, Winnebago, Natchez, Kickapoo, Sioux, and Menomini.

In the Ohio and St. Lawrence valleys and southward its use is not so definitely shown.

Father Hennepin, in 1679, found what he described as a calu-

[24] 14th Ann. Rept. Bu. Eth., pp. 205–06.

met among the Iroquois in the vicinity of Niagara. Lafitau's report conflicts with Hennepin's report in saying that the Iroquois and Indians near Quebec and on the St. Lawrence did not use the calumet of peace. McGuire advances the opinion that McCulloch is probably correct in his assertion in reference to Hennepin's claim. He says: "It is not impossible, however, that at that time the French traders had both greatly extended its use and confirmed its character of confering personal inviolability, as such a practice favored their traffic into the interior parts of the country."[25]

McGuire says: "That calumet customs were similar throughout a great part of the north and west there is abundant evidence, and the practice prevailed even as far south as Virginia."[26]

Caldwalder Colden mentions the calumet as being in use by the Five Nations before they knew anything of the Christians.[27]

In 1700, Le Sueur, while passing through the country of the Sioux in eastern Minnesota, was presented with a calumet by the Indians.

At a council held at Albany, New York, in 1723, the calumet was made use of.

Father J. F. Lafitau, whose work on the American Indians was published in 1724, refers to making of calumets by the Sioux: "The Europeans, up to the present time, who have traded with the Illinois and the other people of Louisiana, have made the calumet and have participated in all its ceremonies in order to obtain liberty to pass in peace in their commercial transactions." He "sees in the custom remains of paganism and a marked idolatry" and believes "it should be abolished entirely among the Europeans and nations who have embraced or who may want to embrace Christianity."

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[25] McCulloch, Researches, p. 146.
[26] Am. Ab. Pipes and Smoking Customs, p. 556.
[27] Hist. Five Nations, p. 55.
[28] Wis. Hist. Coll., v. 16, p. 156.

Sir William Johnson at a meeting with the Six Nations in 1756, gave them the largest pipe in America, made on purpose, and said to them: "Take this pipe to your great council chamber at Onondago; let it hang there in view, and should you be wavering in your minds at any time, take and smoke out of it, and think of my advice given with it, and you will recover and think properly."

In 1766 "the Onondago speaker lighted a calumet of peace which Sir William (Johnson) left in their hands many years ago for that use, and handed it to the western Indians, after which the speaker, with a bunch of wampum addressed himself to the western nations."

La Salle found that some tribes, such as the 'Arkansa," "Mohegans" and "Taeusa," being partly civilized, did not recognize the calumet.

ITS SANCTITY.

Charlevoix and other early explorers seem to agree that no agreement entered into after smoking the calumet was probably ever broken, but that if presented in the midst of battle by an enemy it might be refused.

While the war calumets of all tribes were all red or red on one side, from the manner in which the feathers were arranged, the Indians knew at sight the nation to which they belonged.

From Father Gravier's Journal of his voyage in 1700 from the country of the Illinois to the mouth of the Mississippi, we learn that he found nothing among the savages more mysterious and more reverenced than the calumet.

When Hennepin went to buy provisions from some Indians near the head waters of the Mississippi, he bore a calumet which, when presented, one of them snatched out of his hand which would indicate that the hostile feeling existed in the heart of the savage, and that, although treacherous by nature,

[29] N. Y. Colonial Documents, v. 7, p. 64.

his real feelings were frankly made known under the influence of the sacred calumet.[30]

Le Sueur found the calumet dance to be a religious ceremony, not only among the Fox but also among all the nations of the upper country; that it was called the spirit dance; that they did not say: "dance with the calumet," but "dance in honor of the calumet"; in other words, that it was as he feared —the God of those Nations.

It considerably alarmed this missionary to find that the words used in the song of that dance were an invocation of the spirit. He learned that when the calumet was smoked in the councils, a man whose wife was pregnant must abstain from smoking it, because his wife would not be safely delivered of her child, and the latter would immediately die. That this dance was used to call the souls of those against whom war was to be waged, and by this means their enemies would be killed without fail; to conciliate foreign and hostile nations and make lasting peace with them; to obtain fine weather or rain according to the needs of the soil; to have favorable winds when navigating, and finally that it was a specific for warding off evil, and for obtaining benefits of all kinds. The wonderful power thus ascribed to the calumet caused this missionary to bitterly oppose the calumet ceremony. But the savages replied coldly and firmly that: "Since the Christian religion and the calumet dance are incompatible the calumet dance must be retained in preference."[31]

The sacred significance of the calumet to the Indian is shown by its many ceremonial uses and indicates a religious devotion not approached by any other factor of his savage life. The survival of its use for centuries against the attempts of the English to supplant it with their porcelain collars and belts, the American with the flag and medals, as well as against educational and religious influences well indicates the wonderful depth of the sanctity of the calumet in the minds of the aborigines.

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30 Archaeological Americana, p. 70.
31 Le Sueur Memoir.

SOME USES OF THE CALUMET

The Jesuit Relations contain numerous references to instances where the calumet was offered as a pledge of loyalty. Perrot, while addressing the prominent men of the Winnebago in 1690, held his calumet in his hand. At his feet were twelve brasses (measures) of tobacco.

After delivering his address he lighted his calumet and throwing to them the twelve brasses of tobacco, continued: "Let us smoke together; if you wish to be children of Onontio (the King) here is his calumet. I shall not fail to inform him of those who choose to set him at naught."[32]

In 1725, after each of the speeches of the several chiefs of the Illinois Indians, in which they defended themselves, accused the Foxes and declared their own allegiance to the French, there was presented a feathered calumet with the remark: "Accordingly, these two calumets show thee that we obey only the will of Ononthyo, our father", etc.[33]

The early historical papers of the Great Lakes region mention numerous instances where the calumet was presented as a declaration of friendship. The following will suffice to illustrate the manner in which the pipe was usually presented.

In 1725, French settlements in Illinois were menaced by the Fox, and a letter to Du Tisne from the missionaries of Kaskasia referring to the treatment received from these war-like Indians says: "Monsieur—I have the honor to Send you Herewith the reply of the small number of savages who are here. He who carries you the message is a chief of the Kaskacias (an Illinois tribe) named Assakipite, who is highly Esteemed. He accompanies his message with a calumet which he will present to le-chat blanc (white cat) to Thank him for his visit."[34]

Radisson, while enduring the hardships of a vigorous winter (1661–62) among the Sioux just southwest of Lake Superior,

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[32] Wis. Hist. Coll., v. 16, p. 160.
[33] Ibid., p. 58.
[34] Wis. Hist. Coll., v. 16, p. 453.

was visited by eight ambassadors who brought provisions. He states that after performing several acts to show their friendship "they weeped uppon our heads until we weare wetted by their tears, and made us smoake in their pipes after they kindled them. It was not in common pipes, but in pipes of peace and of the warrs, that they pull out but very seldom, when there is occasion for heaven and earth".[35]

In his annual report to the French Minister (1732) Beauharnois quoted the Illinois Indians as follows: "My Father, I have come to see you with my brothers, The Quicapoux and Maskoutins, and to Fan you with this calumet".[36]

George Gale found that the Indian's desire for revenge terminated when the belt of peace was presented by his adversary and accepted, and the pipe passed round and smoked by the dusky warriors. The greatest enemy might then safely pass through the two tiers of wigwams without danger of insult or injury; for their religion held that any injury to any enemy of whom they had accepted the belt and the pipe was an insult to the Great Spirit.[37]

Father Hennepin said: "I had certainly perished in my voyage had it not been for the calumet or pipe".[38]

In early French records there is an abundance of evidence that the calumet was of great service to the early missionaries and afforded them protection under all circumstances.

Among the prairie tribes an individual accused of a crime is offered a sacred pipe. If he accepts and smokes it he is declared innocent, as no Indian would smoke it if guilty.

Numerous instances are recorded of the use of the calumet by Wisconsin Indians in the reception of strangers.

Perrot (1665) describes a calumet held by an old man who met his party when they landed at the Mascoutin village, as being of red stone, with a long stick at the end; this was ornamented in its whole length with the heads of birds,

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35 Ibid., v. 11, p. 83.
36 Ibid., v. 17. p. 169.
37 Upper Mississippi, p. 41.
38 A New Discovery, p. 93.

flame colored, and had in the middle a bunch of feathers colored bright red, which resembled a great fan. As soon as he espied the leader of the Frenchmen, he presented to him the calumet, on the side next to the sun, and uttered words which were apparently addressed to all the spirits whom these people adore. The old man held it sometimes toward the east, and sometimes toward the west; then toward the sun; now he would stick the end in the ground, and then he would turn the calumet around him, looking at it as if he were trying to point out the whole earth, with expressions which gave the Frenchmen to understand that he had compassion on all men. Then he rubbed his hands on Perrot's head, back, legs and feet, and sometimes his own body. This welcome lasted a long time, during which the old man made a harangue, after the fashion of a prayer, and to assure the Frenchmen the joy which all in the village felt at his arrival. One of the men spread upon the grass a large painted skin, the hair on which was soft as silk, on which he and his comrade were made to sit. The old man struck two pieces of wood together to obtain fire from it; but as it was wet he could not light it. The Frenchman drew forth his own fire-steel, and immediately made fire with tinder. The old man uttered loud exclamations about the iron, which seemed to him a spirit. The calumet was lighted and each one smoked; then they must eat porridge and dried meat and suck the juice of the green corn. Again the calumet was filled, and those who smoked blew the tobacco-smoke into the Frenchman's face, as the greatest honor they could render him; he saw himself smoked like meat, but said not a word. This ceremony ended, a skin was spread for the Frenchman's comrades.[39]

In 1665–66 he visited a Menomini village near Green Bay, Wisconsin, to arrange peace between them and the Potawatomi. He was received with great pomp and given a calumet to smoke. The men assembled in the cabin of the leading war chief, where they danced the calumet to the sound of the drum. He had them assemble again the next day and made a speech. The

[39] Wis. Hist. Coll., v. 16, pp. 43–44.

father of the Menomini who had been murdered by the Potawatomi, over which the trouble had risen, arose and took a collar that Perrot had given him; he lighted his calumet and presented it to him and then gave it to the chief and all who were present smoked it in turn. Then he began to sing, holding the calumet in one hand and the collar in the other. He went out of the cabin while he sang, and presenting the calumet and collar toward the sun, walked sometimes backwards, sometimes forwards. He made the circuit of his own cabin, went past a great number of those in the village, and finally returned to that of the chief.[40]

In 1676, Father Allouez mentions the offering to him of the calumet. "The chief," he states, "advanced about thirty steps to meet me, holding in one hand a firebrand and in the other a feathered calumet. As he drew near he raised it to my mouth, and himself lit the tobacco, which obliged me to pretend to smoke."[41]

Marin, who visited a village of the Winnebago in 1730, to aid them against the Foxes, was received with calumets. They said to him: "My father, we will let you rest today and tomorrow we will speak to you."[42]

Lewis & Clarke, (1804) in the report of their expedition up the Missouri, describe a pipe of peace smoked by them with the Teton (Sioux). It was raised on forked sticks. "The down of a swan was scattered under it. They first pointed the pipe toward heaven and then to the four quarters of the globe; then to the earth, made a short speech, lighted the pipe, and presented it to us.[42a]

There are numerous records showing that the calumet played an important part in soliciting the assistance of other tribes.

In 1723, a savage from St. Joseph river brought to Detroit twenty-four calumets from Pennetacoton, a Sac chief, to in-

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[40] Ibid., p. 36.
[41] Hist. Coll. La., p. 73.
[42] Wis. Hist. Coll., v. 17, p. 88.
[42a] Expedition to the Rocky Mts., I, p. 364.

duce the four nations of Detroit to go instantly to attack the Fox Indians.[43]

McKinzie found that a contract solemnized by the ceremony of a calumet would be faithfuly fulfilled. If a person before taking a long journey, left the pipe as a pledge of his return, no consideration whatever would prevent his executing his engagement.[44]

In order to incite the killing of some captive Jesuits, held by the Kickapoos along the Mississippi river about the year 1728, a Fox Indian chief delivered a harangue, spread out a bloody robe, a shell reddened with blood, and a red calumet with feathers dripping with blood (which dreadful spectacle was calculated to produce an impression) and called eloquently for that of the Frenchmen.

The calumet was never absent in arranging terms of peace between tribes. It was a flag of truce during the negotiations and by it were all pledges made and faithfully observed.

Lahontan (1693) found that it is never until after a long war that the savages tried to enter into a treaty, but after they saw it was to their interest to make peace, they sent five, ten, or twenty warriors to make peace proposals to their enemies. Sometimes these envoys went by land, at other times by water, carrying always the great calumet of peace in the hand, after the manner of a cornet carrying his standard.

The following account well illustrates the wonderful influence of the calumet, and the advantage of its power as made use of by the early adventurers in Wisconsin territory: Perrot, to prevent the making of war upon the Foxes, or some of their allies, by the Sioux, at a council of warriors of the Sioux said: "If you kill the Outagamis or their allies, you cannot do so without first striking me; if they slay you they likewise will slay me; for I hold them under one of my arms and you under the other. Can you then do them any wrong without doing it to me?" He was holding the calumet which they had

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[43] Wis. Hist. Coll., v. 16, p. 433.

[44] Voyage from Montreal through the Continent of N. A., p. 124.

sung to him when he first made the discovery of their nation; he presented it to them to smoke but they refused it. The insult which they thus offered was so great that he flung the calumet at their feet, saying to them: "It must be that I have accepted a calumet which dogs have sung to me, and that they no longer remember what they said to me. In singing it to me they chose me as their chief, and promised me that they would never make any advance against their enemies when I presented it to them; and yet today they are trying to kill me." Immediately a war chief arose, and told Perrot that he was in the right; he then extended it toward the sun, uttering invocations, and tried to return it to Perrot's hands. The latter replied that he would not receive it unless they assured him that they would lay down their weapons. The chief hung it on a pole in the open place within the fort, turning it toward the sun; then he assembled all the leading men in his tent, and obtained their consent that no hostile advance should be made. He then called Perrot thither and sent for the calumet; he placed it before him, one end in the earth and the other held upright by a small forked stick. He drew from his war-pouch a pair of moccasins, beautifully made; then he took off Perrot's shoes, and with his own hands put the moccasins on the Frenchman's feet. Finally he presented to him a dish of wild grapes, and three times put some of the fruit in Perrot's mouth. After he had eaten these, the chief took the calumet and said to him: "I remember all that these men promised to thee when they presented to thee this calumet; and now we listen to thee. Thou are depriving us of the prey that the spirit had given us, and thou are giving life to our enemies. Now do for us what thou hast done for them, and prevent them from slaying us when we are dispersed to hunt for Beaver, which we are going to do. The Sun is our witness that we obey thee."[45]

The speeches of the western Indians at Montreal in their negotiations with the governor general of New France were usually emphasized by reference to the calumet.

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[45] Wis. Hist. Coll., v. 16, p. 156.

On the occasion of the visit of the Chippewa chief, Buffalo, with a delegation of Indians from Wisconsin to Washington (1852) to solicit the aid of President Fillmore in their behalf, Buffalo's first request was that all be seated, as he had the pipe of peace to present and he hoped that all who were present would partake of smoke from the peace pipe. The pipe, a new one brought for the purpose, was filled and lighted by Buffalo and passed to the president who took two or three draughts from it, and smiling said, "Who is next?", at which Buffalo pointed out Senator Briggs and desired he should be next. The senator smoked and the pipe was passed to Benj. B. Armstrong, the adopted son of the old chief, who conducted the delegation and who was appointed its keeper after it had been smoked by all present.

Many instances might be recounted of how in the early days of Wisconsin history the calumet played a most important part in the settlement of disputes between hostile tribes, and in making treaties with the government.

THE PIPE BEARER

Warren ascertained that every four years a man was appointed by the elders and chiefs of the Black Feet to take charge of the sacred pipe, pipestone, mat and other emblems of their religious beliefs. A lodge was allotted for his special use. Four horses were given him to pack these articles from place to place. This functionary was obliged to practice seven fasts, and to live during the term of his priesthood in entire celibacy. Even if he possessed a family he was obliged to separate himself from them during his term of office. None but he could or dared handle the sacred pipe.[46]

He says of the Chippewa: "Next in importance to the war chief was the pipe bearer, who officiated in all public councils."[46]

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[46] Minn. Hist. Coll., v. 5, pp. 69, 318.

The Menomini and Winnebago each elect a custodian of the ceremonial pipe. "Among the Crees the calumet is borne by a man, who is solemnly elected to the office and who has to pay rather dearly for the honor, from 15 to 20 horses being the usual fee which each pipe bearer presents to his predecessors on receiving the insignia of office; these, however, are of considerable intrinsic value. They include a bear skin on which the pipe stem rests when uncovered; a beautiful painted skin tent, in which he is expected to reside; a medicine rattle of singular value; a food bowl, and other articles so numerous that two horses are needed to carry them."[47]

Ceremonies in Which the Calumet Plays an Important Part.

SOCIAL AND COUNCIL SMOKES.

Among the Chippewa, Winnebago and Menomini Indians of Wisconsin when several persons are sitting together for social purposes the smoking is individual, each usually having his own pipe and no offer of a pipe by one to another is made.

When sitting in council for the consideration of tribal affairs or other matters of importance but one pipe is usually used. He who fills it hands it to the one on his right to light. After it is lighted and a few whiffs inhaled the pipe is returned to the person on the left, who takes two or three whiffs and passes it again to the left. In this manner the pipe passes around the circle to the left until it becomes necessary to refill it. The last smoker knocks out the ashes and returns it to the owner or custodian.

While the pipe is passing around the circle silence is maintained, conversation, if any, being carried on in a faint whisper. He who offers the pipe in a council sitting is usually one who desires to be heard upon the matter under consideration, and appears to adopt this method of introducing the subject or at least showing an interest in it.

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[47] Woods Nat. Hist.

This passing of the pipe to the left appears to be of an old custom among the Indians. In ritualistic and dance ceremonies these pipes are used. The drummers pass one among themselves known as the drum pipe. The pipe-bearer or custodian looks after the second and the third is cared for by the orator of the tribe or some elderly personage who impersonates some spirit or diety.

Powell says of a smoking ceremony of the Wyandotte: "Meetings of the gentile councils are very informal; but the meetings of the tribal councils are conducted with due ceremony.

When all the persons are assembled the chief of the wolf gens calls them to order, fills and lights a pipe, sends one puff of smoke to the heavens and another to the earth. The pipe is then handed to the sachem who fills his mouth with smoke, and, turning from left to right with the same, slowly puffs it out over the heads of the councillors who are sitting in a circle. He then hands the pipe to the man on his left and it is smoked in turn by each person until it has passed around the circle. The sachem then explains the object for which the council is called".[48]

Carver gives the following description of the smoking ceremony at a council of Wisconsin Indians: "The assistant, or aid-de-camp, of the great warrior, when the chiefs are assembled and seated, fills the pipe with tobacco mixed with herbs, taking care at the same time that no part of it touches the ground. When it is filled he takes a coal that is thoroughly kindled, from a fire which is generally kept burning in the midst of the assembly, and places it on the tobacco; he presents it to the hereditary chief, who, having taken two or three whiffs, blows the smoke from his mouth, first toward heaven and then around him on the ground".[49]

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[48] Proc. A. A. A. S., 1881. p. 679.
[49] Travels through the Interior of N. A., p. 224.

CALUMET DANCE

John Long, who lived among the Chippewa in the vicinity of Lake Superior (1768–1782) informs us that "the dances among these Indians are many and various, and to each of them there is a particular hop". Among the dances mentioned by him, in which the calumet played an important part, are the calumet dance, war dance, chief's dance, set-out dance, scalp dance, dead dance, prisoner's dance, return dance, marriage dance, and sacrifice dance. Many of these dances are doubtless mentioned by other writers under different names.

In the ceremonies of the Mitä'wit, or Grand Medicine Society, of the Menomini Indians of Wisconsin, described by Hoffman, the pipe and tobacco played an important part.

During the past summer the writer was present at a calumet dance, held at Lac du Flambeau, which lasted for four days, and was participated in by about one hundred Indians. From time to time, after offering the calumet to the four cardinal points of the compass, to the sun and the earth, it was passed and the infinite number of postures assumed in offering the pipe appeared as significant as did the smoking ceremony.

An interesting description of a dance given by the Winnebago Indians of Wisconsin, as a treat to their grandfathers before departing on their fall hunts, is given in General Ellis' Recollections (1821): "The whole tribe assembled in front of the house in a large circle, the dancers and drummer,—the master of ceremonies—in the center; first they gave the pipe dance, an amusing affair, a single one dancing at a time, the trick of which seemed to be to keep time with the drum, and especially to suspend action instantaneously with the cessation of the instrument—the dancer to remain in the exact attitude in which the cessation of the drum caught him".[50]

Allouez gives an account of what he describes as "the dance of the tobacco pipe" of the Illinois Indians: "They prepare

[50] Wis. Hist. Coll., v. 7, p. 224.

a great pipe which they deck with plumes, and put in the middle of the room, with a sort of veneration. One of the company rises, begins to dance, and then 'yields his place to another', and this one to a third; and thus they dance in succession, one after another and not together. One would take this dance for a pantomime ballet; and it is executed to the beating of a drum. The performer makes war in rythmic time, preparing his arms, attiring himself, running, discovering the foe, raising the cry, slaying the enemy, removing his scalp, and returning home with a song of victory—and all with an astonishing exactness, promptitude and agility. After they have all danced, one after the other, around the pipe, it is taken and offered to the chief man in the whole assembly for him to smoke; then to another, and so in succession to all. This ceremony resembles in its significance the French custom of drinking, several out of the same glass; but in addition, the pipe is left in the keeping of the most honored man, as a sacred trust, and a sure pledge of the peace and union that will ever subsist among them as long as it shall remain in that person's hands''.[51]

The Sioux scruple to bathe at the beginning of hot weather or to eat new fruit before they have danced the calumet. The chief holds the pipe in his hands, sings airs to which the others respond, while dancing and making measured gestures to the sound of certain instruments like small drums.

There is in the archives of St. Francois du Lac (the Abenaki Mohegan Mission near Three Rivers) an unpublished description of the history of the calumet and of the dance, from which it appears that the calumet dance was introduced about 1720 among the Abenakis of St. Francois de Sales, whom the Fox Indians of Wisconsin were then endeavoring to seduce from their French alliance.

Long, the Indian trader, describes his adoption by a party of Lake Superior Chippewa Indians, in 1777, as follows: ''A

[51] Wis. Hist. Coll., v. 16, pp. 57, 58.

feast was prepared of dog's flesh, boiled in bear's grease, with huckle berries, a song was chanted and the merits and fitness of the brother for the honor discussed. The candidate was then seated on a beaver robe and presented with a pipe to smoke, which passed around to every warrior, when a wampum belt was thrown over his neck. He was next placed in a sweating house and finally treated to a plunge bath. He was next led to the child's house where a figure was tatooed upon his body—a sort of a pass port among the Indians of genuine adoption''.[52]

J. Owen Dorsey gives a description of the calumet dance of the Omaha. The feasting commences with a song before daylight as a signal for the people to arise and assemble. The pipes are taken from their support during the singing. They sing again after breakfast, a third time in the afternoon, and once more at night. This generally continues for two days, during which time the visitors are feasted. About the third day presents are given by the principal visitor, or him to whom the calumet was to be sung. The chiefs in their turn make presents, accompanied with speeches.

The following day the dance begins. Two of the servants of the principal visitor are selected to do the dancing. They must be men who are skilful in imitating the movements and acts of the war eagle, its flying, etc. Where a dance is given for a child its face is painted red and striped in blue. An eagle plume is placed in its hair.

There is no regular order of seating. The drummer and singers sit in the middle, and the child is with them. Near them are the two dancers, who wear no clothing but breech cloths. Both have their faces striped in red. Each holds a gourd rattle in his hand. They dance about an hour, imitating the actions of the war eagle, preserving at the same time a constant waving motion with the calumet, and agitating the gourds more or less vehemently, agreeably to the music. At

[52] Long's Travels, pp. 45–49.

the close of the dance presents are exchanged; the child's face is cleansed of the paint, and the two calumets used in the ceremony are given to the family to which the child belongs. Sometimes they finish the ceremony in three days, in which case one day is spent in feasting, one in making presents, and part of the third day in the dance. Sometimes the ceremony is extended through four or even five days.[53]

In the report of his voyage down the Mississippi, Father Marquette mentions the calumet and describes the ceremonies in which it performed an important part: "This calumet dance, which is very celebrated among these people, is not performed except on serious occasions; sometimes for making peace, or to re-unite them for a great war, or for public rejoicing; sometimes for a nation's assistance; at times they use it at the reception of a person of considerable importance, as though to offer a ball or comedy. In winter the ceremony is held in a cabin; in summer out in the air. The place being selected they surround it with trees, in order to shade the whole assembly. There is spread out a large mat of reeds, painted different colors, in the middle of the space which serves as a carpet for the god of him who makes the dance; for each one has his own, which is called his Manitou. It is a serpent, or a bird, or a stone, or some similar thing of which they have dreamed and in which they put every confidence for success in the war or chase. Sitting near this Manitou and on his right is placed the calumet in honor of the one who has given the feast; the arms, such as clubs, hatchets, bows and quivers, such as they use, are laid around it. Things being thus arranged, those having the best voices, who are to sing, take the most honorable place under the trees. All the world then comes and take their places around them, and as each one arrives he salutes the Manitou, which he does in smoking and blowing the smoke upon him, as though offering incense. Then the one who is to commence the dance appears and goes respectfully

[53] 3rd Ann. Rept. Bu. Eth., p. 279.

and takes the pipe, and holding it in both hands he dances it in rythm with the song. He makes it describe different figures; at times he presents it to the company and turns it from side to side; then he offers it to the sun as though he wished him to smoke it; at others he inclines it toward the earth; sometimes he spreads the wings as though he wishes it to fly; at other times he places it in the mouths of the assistants that they may smoke it, all in rythm, and it is like the first scene of the ballet. The second scene they imitate a combat and go through an imaginary fight, one with arms and another with the calumet. The third scene is a discourse in which the one who holds the calumet tells of his victories and it is passed from hand to hand until all have had a chance to smoke''.

La Salle's description of the calumet dance of the Arkansa is similar to that witnessed by Marquette among the Illinois: ''The Indians before dancing put poles around, as when linen is dried, and arrange on them all they are going to give. Then they bring two calumets made of red stones and filled with tobacco, being adorned with feathers of all colors. The chiefs and warriors have gourds full of pebbles, and also two drums. These are pots of earth covered wth skin over the top. Those who have done great deeds strike a post, which is planted in the middle of the council place, with a club. Having told of their powers they gave M. de La Salle their presents. If any one lies the one who knows it wipes the post with a skin to remove the lie''.[55] The French, with the exception of M. de La Salle, also struck the post and related their achievements.

The Jesuit missionary, Le Sueur, while in charge of the mission of St. Francois du Lac, near Three Rivers, Quebec (1734), carefully inquired into the significance of the calumet dance and learned:

1st: That this dance was really a religious ceremony, not only amongst the Renards, but also amongst all the nations

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[54] Moeurs des Savages Amerigains, 11, p. 314.

[55] Se couvertes et Etablissements des Francais, Recit de Nicolas de La Salle, 1684, p. 553.

of the upper country; that it was called the Spirit Dance; that they did not say: "dance with the calumet", but "dance in honor of the calumet"; in other words that it was the God of those nations.

2nd: That the words used in the song of that dance are an invocation of the Spirit.

3rd: That when the calumet is smoked in the councils, a man whose wife is pregnant must abstain from smoking it, because his wife would not be safely delivered of her child and the latter would inevitably die.

4th: That this dance is used to call the souls of those against whom war is to be waged, and by this means to kill their enemies without fail.

5th: To conciliate foreign and hostile Nations and make a lasting peace with them.

6th: To obtain fine weather or rain, according to the needs of the soil.

7th: To have favorable winds while navigating.

8th: That it is a specific for warding off evil and for obtaining benefits of all kinds".

The singing of the calumet by the Sioux is referred to in Perrot's Memoire (1662) as "one of the notable marks of distinction conferred by them; for he who has that honor becomes thus a son of the tribe."

Perrot also informs us that the savages believe that the sun gave the calumet first to the Pawnee tribes and that since then it has been communicated from village to village as far as the Ottawa.[56]

Du Pratz, in his history of Louisiana, illustrates the manner of dancing the Calumet on the lower Mississippi, in 1719 by the Tehitimachas. It is evident that the calumet dance ceremony was very similar throughout a great part of the north and west, and that it prevailed as far south as Virginia.

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[56] Wis. Hist. Coll., v. 17, pp. 195–96.
[56] Wis. Hist. Coll., v. 16, p. 27.

HUNT CEREMONIES

Mr. Hiram Calkins described a curious custom of the Wisconsin Chippewa when preparing for a bear hunt in winter. After camping in the locality inhabited by bear, all the hunters assembled in the lodge of the "chief medicine man" of the camp. He presided over the ceremonies, which are commenced by beating on the medicine drum and singing a certain number of songs, sung only on these occasions. The chief medicine man sat in the middle of the lodge with some broadcloth and calico spread before him. Near him was a stuffed cub or bear skin, while his pipe or calumet, already filled, was placed before him on two crotched sticks. He addressed the bear in this wise: "O, my brother we are very hungry; we are on the point of starving, and I wish you to have pity on us, and tomorrow when the young men go out to hunt you I want you to show yourself. I know very well that you are concealed somewhere close by my camp here. I give you my pipe to smoke out of, and I wish you would have pity on us and give us your body that we may eat and not starve".

He then passed the drum and foods to the next Indian, and so on around until they had sung. The performance generally lasted about four hours when they retired to their several lodges. In the morning the hunters all went to the medicine bag of the chief medicine man, which was generally suspended from a small tree and took from it some vermillion with which to paint themselves, and the noses of their dogs. Thus prepared, they started on the hunt going in different directions, and being inspired with faith and goaded on by hunger they were almost sure of success before night.[58]

Louvigny, to pacify the Foxes returned to them a hostage "with ten Frenchmen, including two interpreters who were to witness, night and day, of all that was said in the Councils."

[57] Wis. Hist. Coll., v. 1, p. 125.

The Frenchmen were honored with the celebration of a calumet hunt.[58]

GHOST DANCE

In the ghost dance as usually performed at Rosebud and Pine Ridge a young woman remained throughout the dance standing near a tree, planted in the center of the dance circle, around which sat the priests, holding a sacred red stone pipe stretched out toward the west, the direction from which the Messiah was expected to appear.

Short Bull, a noted Sioux Chief, was one of those selected to visit the Messiah and who upon his return became one of the leaders of the dance. In a sermon delivered by him at Red Leaf camp, Pine Ridge reservation, Oct. 31, 1890, he referred to the red pipe of clay as lying at the setting of the Sun and representing the Sioux tribe.[59]

In October, 1888, when the dance was being organized at his camp, Sitting Bull deliberately broke the "pipe of peace" which he had kept in his house since 1881, and when asked why he had broken it replied that he wanted to die and wanted to fight.

Dr. J. O. Dorsey says: "The Indians always have observed the custom of smoking and eating while sitting in the ghost lodge" and that the calumet was an important feature in the ghost dances of the Sioux.

MEDICINE CALUMET.

In an account given in the Cass Manuscripts of the life and customs of the Indians of Canada, there are mentioned the jugglers, who go into trances in order to obtain news of a party of warriors or voyagers; also to satisfy themselves if their friends will escape sickness. After having obtained the information sought, they smoke and sing to the Great Spirit who

[58] Wis. Hist. Coll., v. 16, p. 347.
[59] 14 Ann. Rept. Bu. Eth., p. 789.

descends into the tabernacle and communicates with them.[60]

Mr. H. S. Baird, an early settler of Green Bay, described a ceremony called the "medicine dance", and "in which vows are made, or renewed to the gods".

DREAMERS CEREMONY

In describing the dreamers ceremony of the Menomini Indians, held near Keshena, Wisconsin, Dr. Hoffman gives the following account of the use of the ceremonial pipe: "The pipe is passed four times and four ceremonial smokes indulged in. Beneath the drum was placed a large rush mat, while behind it, near the corner, was a box containing the drumstick, medicine pouch (as the owner was also a mita) and other mysterious or sacred objects. Upon the mat was deposited a silk handkerchief, on the rear portion of which was placed the ceremonial pipe of catlinite with an ash wood stem. Before the pipe was a saucer containing tobacco and a box with a quantity of matches stuck into it. The place of the drum and pipe was never approached unless for the purpose of making a smoke offering in company with a visiting member of the society, or when the sacred articles were removed to the dancing arena".[61]

THE DREAM DANCE AND OTHER PRESENT CUSTOMS OF THE CHIPPEWA AND MENOMINI

The following information is furnished by Dr. S. A. Barrett, curator of the department of anthropology of the Public Museum of Milwaukee:

"I had occasion to spend the months of July and August and part of September of 1910 in the northern part of Wisconsin in ethnological work among the Indians there. The work particularly in hand upon this trip was the collecting of ethnolog-

[60] Wis. Hist. Coll., v. 3, p. 144.
[61] 14 Ann. Rept. Bu. Eth., p. 159.

ical material for the museum, together with all possible data concerning the life and culture of the peoples visited.

Fortunately, during this time opportunity came to witness the so-called dream dance among both tribes and every opportunity was embraced to acquire information concerning other ceremonies even though these were not being performed at that particular time. Through all these ceremonies tobacco and smoking play very important parts and special attention was of course given to this feature of the ceremonial life of the Indians.

"The Chippewa and the Menominee are closely related linguisticly and the various features of their culture are very similar. This applies particularly to their ceremonial organization and smoking customs. Both tribes celebrate the following four classes of ceremonies: the dream dance, the medicine dance, ceremonial games, and certain special ceremonial feasts, throughout all of which tobacco and smoking play most important parts."

DREAM DANCE

"Perhaps the most important of all these ceremonial observances is the dream dance, which though it is in reality a ceremony of modern origin, has spread over a wide area and is now practiced by many tribes. The essential features of this important ceremony, as practiced by these two tribes, are as follows:

"A special dancing ground is prepared and is marked off by a circle of logs, an earth embankment, or a low fence. It is usually from fifty to eighty feet in diameter. In some instances this dancing ground is made in the form of an angular figure with four or more sides, but such forms are due to structural considerations, the original intent being that the ceremony be held on a circular ground. In every case this circle is provided with an opening toward the west, and in some instances with one also toward the east. Such openings serve

as doors and no matter how low the enclosures may be, it is, during these ceremonies, absolutely necessary for every one to enter and leave by way of the openings."

"The objects about which this whole ceremony centers are a large drum and a special calumet. The former is elaborately decorated with fur, with bead and cloth strips, and with pendants of bead work, coins, and various other objects. It's two heads are painted in a special symbolic manner in red and blue. Inside of one of these dance circles there may be several of these drums, but there is always at least one. If but one drum is present, it is usually placed at or near the center of the circle."

"During the regular day time ceremony the drum is hung by means of loops onto four stakes, the upper parts of which are elaborately decorated with bead work, buckskin and painting, and the extreme tips of which are ornamented with pendant eagle feathers. These stakes are placed exactly at the four cardinal points."

"The most important features of the decoration of the drum are the four beaded pieces which hang at the four quarters of the drum and equidistant from adjacent stakes on which the drum is supported. Two of these depict a head or a head and torso, and the other two depict hands alone. These represent the head or body and the hands of the great spirit who gave this ceremony to the people, and to whom the invocations during the ceremony are made."

"In preparing for the ceremony it is necessary to make holes in the ground to receive the points of the stakes which support the drum, and this is done with the greatest of care to see that they are so placed that the symbolic coloring on the drum will be exactly correct, and that the yellow medial line, which is said to represent the path of the sun, will point exactly in the direction of the sun's course at whatever time of year the ceremony is being held."

"The greatest reverence is paid to this drum, and it receives the very best of care. A special keeper is appointed for it,

and it is never alone at any time. Offerings of tobacco are kept with it at all times, and between ceremonies it is the duty of its keeper, as also of any one who is visiting at his house, to smoke to the drum in order to invoke the patronage of the Great Spirit."

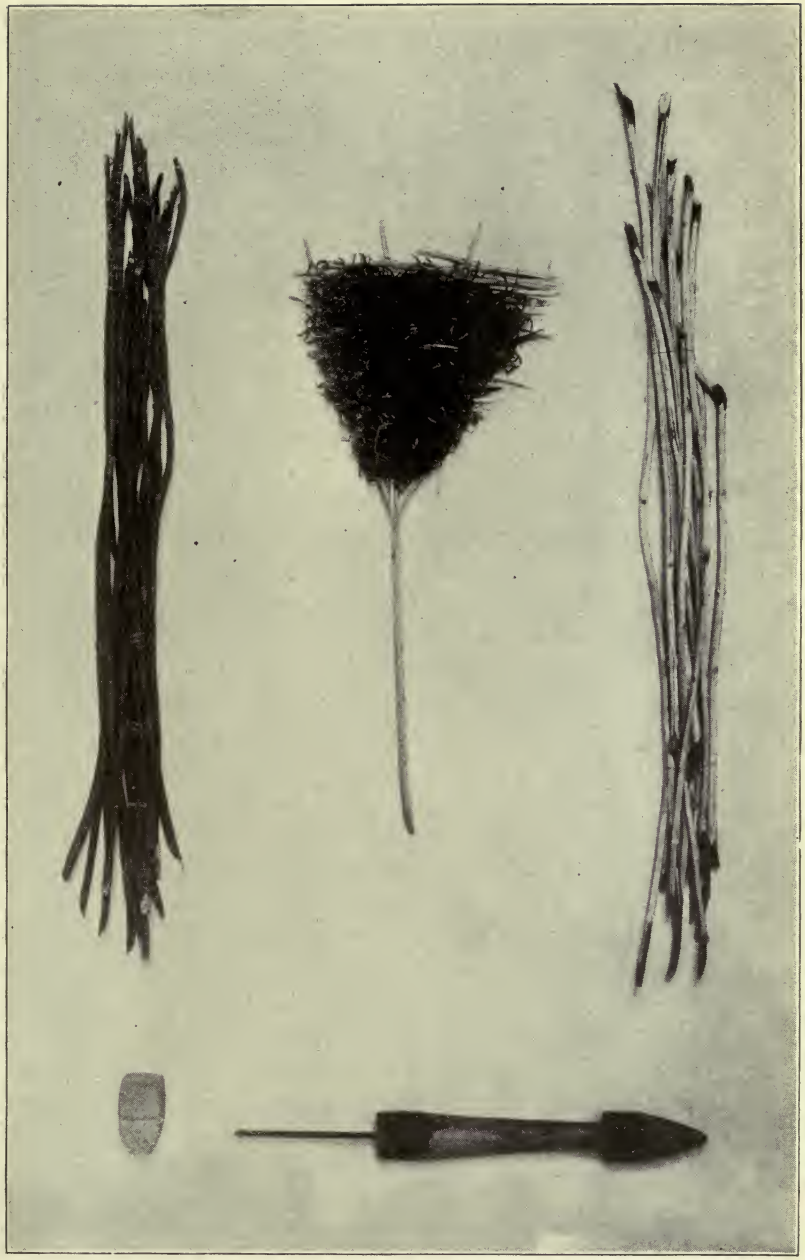
"The second object of reverence about which the ceremony centers is the special calumet of catlinite with its long stem. This always accompanies the drum and is placed, when the drum is in use in the circle, at the foot of the western stake which supports it. With it there is also a shorter stem for use upon less ceremonial occasions, and a special tobacco tray in which the tobacco to be smoked in this pipe is prepared. For this pipe also there is a special tobacco pouch, which is attached to the loop of the drum which suspends it from this western stake. This is an elaborately decorated pouch, and in it is kept the stock of the particular tobacco which is to be used in the drum's pipe. In this pouch also are kept all donations of money which are made for the benefit of the drum. This pipe has a special keeper, whose duty it is to see that it is properly cared for, that it is filled, lighted and passed about in its particular circle at the regulation times during the ceremony, and that it is properly emptied of its ashes and returned to its place after passing about in this manner. This pipe is, among the Menominee, used exclusively by the circle of drummers except upon very rare occasions when it may be passed out to the chief, or to some man of high importance in the ceremony."

"In one of these ceremonies there is, among the Menominee, always a second calumet with an elaborately decorated stem. This is used especially by the dancers and is kept by a special pipe tender, whose position is usually just to the north of the door. He, in fact, receives the tobacco donated by each person participating in the ceremony, as he or she enters the door. This tobacco is later apportioned, the larger part going to the drum. In the case of a particularly large donation of tobacco by some individual, a special speech is made by some head man over it before it is given to the drum. Also the tobacco donated

by the women who participate in the ceremony is usually kept apart from that donated by the men, and this as a whole is the cause of a special speech by the chief or some head man, who expresses the gratitude of the men for the participation of the women in the ceremony and for their work in preparing the feasts, and invokes the special aid of the Great Spirit for the women."

"The participants in the dance may be divided into three classes, the drummers and singers, the women who assist in singing, and the dancers, all of whom are men. The drummers, who may number as many as twelve or fifteen kneel immediately about the drum, which each beats with a long stick, the end of which is wrapped with cloth or buckskin. As they drum they all sing, following of course the lead of the person who starts the particular song used. Any one of the drummers is privileged to start a song, and they usually take turns in this leading. In a larger circle directly outside that of the drummers are seated the women, who intone a nasal accompaniment to the song of the men. In this singing the women never open their mouths, and very frequently they hold their noses partially shut so that it is a high keyed humming that is produced. This blends in a rather pleasing manner with the louder song of the men. The dancers are all seated about the perimeter of the dancing area. Each of these three classes of participants has its special duty and no member of any class participates in the duties of the other, except upon certain very special occasions. This applies very strictly to the women, who never do anything but sing in their particular manner. They also never smoke the calumet as it passes about, though they all chew tobacco incessantly during the whole ceremony. The drummers almost never dance except upon the occasion of some error in their drumming or singing. For instance, if one of the drummers strikes the drum out of time with the rest, or if he makes one slight mistake in the time, no attention is paid to the error until after the particular round of the dance then in progress is finished. After a

Plate 2



TOBACCO DRYER AND PIPE DRILL

Chippewa Indians

Milwaukee Public Museum

pause of a few seconds at the end of this round of dancing, the drum starts again and plays for perhaps a minute, during which time the man who made the error must rise and dance a few steps where he stands. This is said to be by way of acknowledging his error, and signifying that no intentional slight to the drum has been committed. Also, upon rare occasions the chief drummer may present to the chief dancer his own drum stick. In such a case the chief dancer takes the place of the chief drummer, and all play a special tune to which the chief drummer dances."

"There are, as above indicated, certain special personages connected with such a ceremony. The most important of these are, on the one hand, the chief drummer, the drum-keeper, and the drum's pipe tender, and on the other hand, the chief dancer, and among the Menominee, the dancers' pipe tender. Both of these two men are usually seated immediately north of the entrance to the dancing area. The chief dancer may or may not be the chief of the tribe, since this religion has nothing whatever to do directly with governmental affairs. Among the dancers there is also a special class of men known as 'braves.' The visitors from distant points always have particular positions in the circle and are given special attention by their hosts."

"A great variety of tunes are played and sung in one of these ceremonies. There are, in addition to the general tunes to which every one is privileged to dance without any particular leader, special tunes for the chief drummer, the chief dancer, the chief of the tribe, each one of the pipe keepers, the braves, each of any other special personages who may be present, and for visitors from a distance. Upon playing any one of these special tunes the particular person, or class of persons for whom it is intended, must lead in the dance. In most cases it would seem that the rules of the dance permit any one else to participate in any given round of the dance, but it appears that in certain cases the tune is intended for this particular person, and for him alone."

"In this dancing a person may dance in place, that is to say, may go through the necessary motions with the feet, without moving from the position in which he is standing, or he may dance around the circle. Very frequently the dancers take at first a complete turn around the circle and come back to the vicinity of their seats and here dance until that particular tune is finished."

"Many speeches are made during the course of the day. Almost any man who is participating in the ceremony is privileged to speak. It is only necessary for him to rise after a particular round of the dance has been finished and the music has stopped. He is privileged to speak upon whatever subject he chooses, and the subjects vary greatly. In practice, of course, this speaking is largely confined to the more important men of the ceremony, such as the chief dancer, the chief drummer, and others as above mentioned. In this way special announcements are made concerning large donations of tobacco and donations of considerable quantities of food. Other speeches deal with the desire of the participants for the assistance of the Great Spirit in matters of health and general prosperity. Others are exhortations to the people for a better ethical standard. Others are chastisements of certain individuals or classes of individuals who are found to be negligent in some particular, and still others recount the story of the divine origin of the ceremony and outline its creed, which may be very concisely stated as a most perfect conception of the golden rule and of the promotion of universal peace."

"Under ordinary circumstances, one of these dances begins at about eleven o'clock in the morning and continues until between four and five in the evening. The dancing is almost continuous with but very short intermissions, except during a feast, which is usually served at about one o'clock. The foods intended for this feast are brought into the dancing circle and a special ceremony is performed over them, after which they are apportioned to all those present."

"The dance proper ends, as above stated, at between four

and five o'clock, but during the evening there is always a short and much less elaborate ceremony held. This differs only in certain features from the regular ceremony of the day. The drum is not hung on its four stakes. In fact, these stakes are not brought out to the circle at all. A blanket or other piece of cloth is simply placed on the ground in order to protect the drum from direct contact with the earth. In placing the drum upon this cloth, however, it is oriented as carefully as if it were being hung on the stakes. The long stem used with the drum's calumet is brought out and placed in its proper position at the west of the drum, but is not used. All smoking during the evening ceremony is done with the same bowl as is used during the day, but with its short stem. Furthermore, there is no ceremonial lighting and passing of the pipe. Speeches are made during the evening as during the day time, but the whole evening ceremony is much less elaborate than that held during the day."[62]

OTHER USES OF TOBACCO.

"There are also various other occasions or more or less ceremonial significance, such as games and special feasts in which tobacco and smoking play important parts. In fact, tobacco plays a highly important part in all phases of the life and culture of these extremely devout and truly religious people."

"Having considered more or less in detail in the foregoing pages the occasions upon which tobacco is used, it will now be desirable to consider more particularly the manners in which it is used. Tobacco plays a very unimportant role as a satisfier of an animal craving and as a pastime among the Indians. To be sure the Indians do smoke a great deal of tobacco, and chew a reasonable amount of it, in their regular daily routine, and in such a manner that to the casual observer it might appear that its use is the same as among the white men, who use it as a matter of habit and for their own pleasure.

[62] 7th and 14th Ann. Repts. Bu. Eth.

No doubt among the younger Indians and those who have been converted to the Christian religion, tobacco has lost a very large part of its religious significance. To the Indian of the old school, however, who is the one with whom we are exclusively dealing in this consideration of the subject, tobacco is used, even at the present day, entirely in a religious manner. There are, to be sure, small pipes which do not have any special ceremonial significance in and of themselves, but it is doubtful if any of the Indians who still practice the aboriginal forms of worship and who believe in the aboriginal creeds ever use tobacco even in these common pipes without a certain feeling of reverence which places this use beyond the pale of a mere personal satisfaction. It may, therefore, be said that for our consideration the uses of tobacco, by these two tribes at least, are strictly ceremonial.

"The term tobacco as here used does not necessarily apply to a species of *Nicotiana* but all substances which are smoked by the Indians are included under it. It is maintained by the Chippewa and Menominee that until the coming of the white-man, tobacco proper was unknown to them, and that no species of *Nicotiana* is indigenous to their region. At the present time they use chiefly a very cheap grade of smoking tobacco, with which they mix a small amount of finely cut plug tobacco, and very frequently a small per cent of the old fashioned Kinnikinnick. There are three kinds of kinnikinnick used by the Chippewa and two kinds by the Menominee. Before they acquired the tobacco of commerce kinnikinnick was the exclusive material used by them for smoking. In its preparation the branches are gathered and the outer bark scraped off, leaving the white inner bark, which is then scraped away from the wood. This is placed on a fan shaped wicker work drying frame and is held for a few minutes over a bed of coals, or close to a fire in order to dry it out. It is then ready for immediate use. Under ordinary circumstances a man gathers simply enough to fill his pouch, but rarely gathers any considerable quantity to store away, since it is still quite abundant

in the region, and can be found within a short distance of most of the Indians' houses''.

TWO GROUPS OF CEREMONIAL USES

''The ceremonial uses of tobacco may be divided into two distinct groups, which may be termed passive uses and active uses. In the first, tobacco is placed with various objects, or in certain special localities as offerings to the special spirits concerned with these particular objects or localities. The tobacco is not actually consumed, but is simply placed with these objects, or in these localities with the idea that the spirit to which it is offered partakes of the essence, or what might be termed the spiritual element of the tobacco. The tobacco is, therefore, in reality passive under such circumstances. It may remain for almost any required length of time with such an object or in such a locality, during which time it has performed no active function. Its mere presence and the fact that the spirit to which it is offered is able to consume the spiritual essence of the tobacco are quite sufficient for the purpose in hand. In a large measure these uses are confined to the keeping of spirits in a pacified state. That is to say, it causes them to remain in good humor, and it rarely happens that tobacco is used in this manner to propitiate an enraged spirit, or as an offering to invoke the immediate and active aid of a spirit''.

''These latter purposes are served by the second class, the active uses of tobacco. Here the direct object sought is one of two: either to propitiate a spirit which has shown by one means or another its displeasure with the person making the offering, or to invoke the active aid of a spirit which is now inactive. Ordinarily tobacco used in this manner is consumed by the person or persons making the offering, and its consumption is accompanied by an invocation to the particular spirit or spirits in question for the particular end sought by those making the offering.''

''The chief passive uses of tobacco found among the Chip-

pewa and Menominee are the following: When any one of certain kinds of ceremonial objects; such as, war bundles, medicine bags, dream bundles, thunder stones, mnemonic records, and spirit stones are put away for safe keeping, it is always necessary to put with them a small amount of tobacco, in order to content the spirit of the particular object in question, and to insure that it does not become dissatisfied with its lot and make trouble for its owner. Furthermore, it is necessary to renew this tobacco from time to time, since the spirit of this particular object consumes the spiritual essence of the tobacco and it must be replenished in order to provide the spirit with a constant supply for its own needs, for these spirits are very fond of tobacco and consume a great deal of its essence in this way. In most cases it is only necessary to place with such an object a fair sized cut of plug tobacco or a small handful of smoking tobacco, and to renew these a certain number of times during the year, but at no special stated intervals. In case such an object is taken out from its place of keeping and handled or used, it is of course then necessary to renew the tobacco when it is again put away, but in case the object is to be left in its place of keeping continuously it is only necessary to renew the tobacco at fairly infrequent intervals.

THUNDER STONES AND THUNDER BIRDS

With certain objects, however, there are regular prescribed times at which the tobacco must be renewed. Such an object is the thunder stone. One of these round, black stones which is supposed to be the actual missile hurled by a Thunder-bird, and which causes the destruction ascribed by us to a stroke of lightning, is esteemed by its possessor as a very powerful object of medicine, and must be treated with great respect and care. This is necessary in order that the Thunder-birds, who in reality own such a stone, and who by special favor permit a human being to retain it for a time, shall not become offended and angered. The possessor of such a stone is required to renew

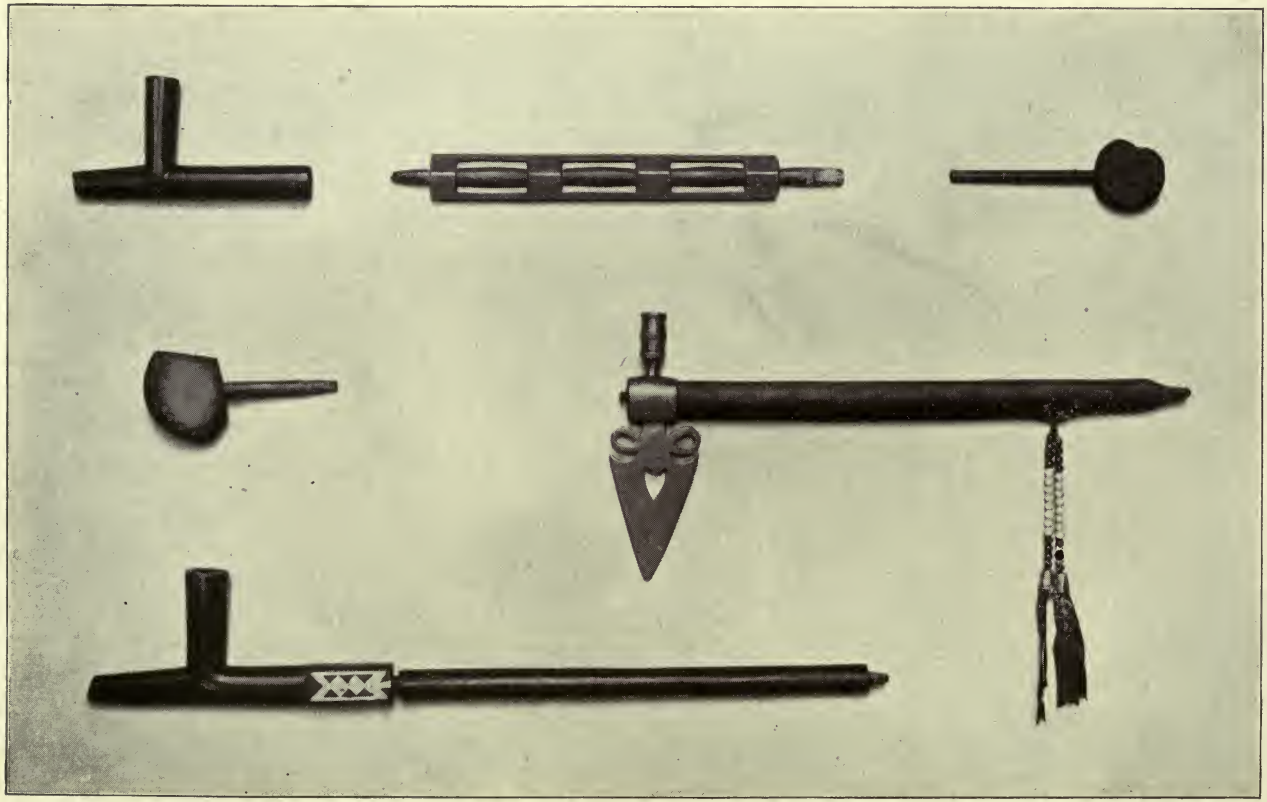
the tobacco with it four times during the course of a year. This must be done upon the occasion of the first peal of thunder in the spring, again about the middle of summer, a third time at about the time the thunder storms cease in the fall, and a fourth time during mid-winter. The amount of tobacco prescribed in this case was said by one informant to be a ten cent cut of ordinary plug tobacco. If the possessor of the stone is a single man, one of these cuts is sufficient. If, however, he is a man of family he must place another similar cut for each member of his household. In the latter case, upon the renewal of the tobacco, the old cuts may be removed and used by the possessor of the stone or by his friends. In the case of the single man, however, the cuts of tobacco must be left until four have accumulated, after which, upon placing the fifth, these four old cuts are removed and used, and another group of four is accumulated''.

Should the possessor of any one of these sacred objects be negligent in his duties in these respects, the spirit which controls the object is very likely to exhibit its displeasure in some manner. It may cause the illness of the offender or some member of his family, it may bring a drouth and destroy crops, or it may give some other exhibition of its power or its control over the destinies of the offender. In case any such displeasure is manifested, the possessor of this sacred object notes at once that through some inadvertence he has offended this spirit, and it is then incumbent upon him to make reparation as quickly as possible. This may be done in any one of several ways. In case his offense is not very great, he may appease the wrath of the offended spirit by placing tobacco with the object, and by invoking the patronage of the spirit. In case the offense is of a more grave nature, however, it may be necessary for him to give a feast, or to play one of the sacred games, or to hold some special ceremony, at which time he openly and frankly acknowledges to the people assembled that he has been guilty of negligence, and makes public amends to the spirit for his offense''.

Perhaps the most important of these supernatural beings which must be handled in this manner are the Thunder-birds. They control the fortunes of war, and the weather conditions, and play an important role in the general welfare of the people. By the proper conduct of those particular men who are especially under the protection of the Thunder-birds and who possess war bundles or other objects especially connected with the Thunder-birds, weather conditions may be controlled. If a very severe thunder storm comes up, it is the duty of every man possessing one of these sacred objects to go to it and place there a handful of fresh tobacco. He should also smoke before it. In any case he must invoke the good offices of the Thunder-birds and endeavor in every way to pacify them, and thereby abate the storm. Should he be at some distance from the point at which this sacred object is kept when the storm comes up, he must come out and throw a handful of tobacco upward and toward the west, that is, toward the abode of the Thunder-birds, asking at the same time a cessation of the storm. Drouth, on the other hand, may be controlled in a similar manner though this usually calls for the concerted action of all those men who possess war bundles and the celebration of a regular "rain-making" ceremony".

TO THE SPIRITS

"One more instance of this passive use of tobacco will be sufficient to embrace all the typical cases found among these two tribes. There are certain localities, as for instance, certain lakes, certain pools in rivers, and especially certain stones, in which it is supposed that spirits reside and where tobacco is always placed by any passerby. It is considered that these localities or stones are the actual abodes of certain special spirits, which have the power of doing much good, or much harm, according as they are propitiated or offended by the people at large, and especially by those who have occasion to pass directly by them. By making a small offering of tobacco,



CHIPPEWA PIPES

Milwaukee Public Museum

in passing one of these spirit stones for instance, a person acquires the good will of the spirits, and so long as it is provided with an abundance of tobacco it is pacific and will cause no trouble. On the other hand, should it be neglected for a time, and especially should a person pass the stone without in any way taking notice of it, and without leaving at least a small pinch of tobacco, it is very likely to become offended with such a person and to visit upon him some illness or other affliction".

"What has been termed the active uses of tobacco are in some respects much more important than are the passive uses, for while in a large measure the passive uses serve to keep an already inactive spirit quiet and to thereby prevent it from doing harm, the active uses serve to pacify an already maliciously active spirit, or to arouse to benevolent action a now passive spirit. In this way tobacco is used at games, at feasts, and at dances, all of which are, among the Menominee and Chippewa, in the strictest sense ceremonial observances".

USE IN GAMES

"The most important of the games of these people is lacrosse, which is not played merely for pleasure, as is sometimes supposed, but is strictly ceremonial, and is played at the direct command of some supernatural guardian spirit. Some individual is required to institute the game in order to make amends for some infringement, or in order to obtain some desired supernatural favor, such as a return of health. As soon as arrangements for the game are properly made, he sends out one or more messengers with a quantity of tobacco. These messengers go from place to place and from house to house, presenting to each man whom the giver of the game has designated a small amount of tobacco. This is done as an invitation to him to attend and participate in the game at a certain stated time and place. The acceptance of this gift of tobacco is the acceptance of the invitation. At the game a considerable quantity of tobacco is placed along with the prizes for which the

game is to be played, and this is used freely by the participants in the game. During the game, they can, of course, only chew the tobacco, since they are too busy to permit of smoking, but the tobacco which remains after the game is finished, is divided among the participants and much of it is smoked''.

''Among the women there are two games which may be played as a result of a vision, and in both of which tobacco plays an important part. These are the women's shinney game and dice game which is played exclusively by women''.

SPECIAL FEASTS

''There are certain special feasts which may be given by the individual upon certain occasions, in all of which tobacco plays a very important part, being placed with the certain special objects with which the feast is concerned, and being smoked during the ceremony. One of these feasts is that given by an individual for his medicine bag, which is quite a different matter from the regular medicine dance. In such a case a man invites certain of his friends to partake of this special feast with him, and the actual feasting is done in the presence of his medicine bag, and is preceded by ceremonial smoking. Similarly a special feast and ceremony may be given by an individual for the honor of his war bundle. Usually one of these special feasts is given as the result of a vision, in which some guardian spirit appears to a man and gives him certain supernatural powers and direct instruction which lead to the giving of the feast. With the medicine bag, and also with the war bundle, it is customary to keep certain special calumets to be smoked upon the occasion of a ceremony with which it is concerned, and for smoking upon special occasions when some favor, such as a change of weather, is asked of the spirits which control such sacred matters''.

THE CEREMONIAL CALUMET

''As above mentioned when speaking of the dream dance, each drum used in the dance has a special calumet, and there

are one and sometimes two other special calumets within the dancing circle. The bowls of all these calumets are of catlinite, and each bowl is provided with a long and elaborately decorated stem, which is, as a matter of fact, the most important part of the calumet. Some, if not all of these pipes, are provided with shorter stems also, but about this long and elaborately decorated stem there centers the chief ceremonial significance of the calumet as a whole. The importance of this long stem may be seen from three facts in particular".

First: It is never used except in the ceremony which is celebrated during the day time when the drum is suspended from its four stakes and when the whole ceremony is being conducted in the fullest and most significant manner.

Second: It is carried by the pipe tender when he dances the special dance which is played for the honor of the pipe.

Third: It is the one object which is taken by the representative of the people who associate themselves together about a certain drum when he goes to another place to attend a ceremony. Carrying this long stem he represents his drum and the people who are associated with him in connection with the drum.

In the dream dance special importance attaches to the drum's calumet. It is always placed at the foot of the western stake which supports the drum. It is smoked four times during the day, and in being lighted by its tender it is turned about four times while held in a horizontal position over his head. It is then lighted, its stem being presented to one of the drummers who draws upon it until the tobacco is thoroughly ignited. Among the Menominee this lighting is done with a piece of punk, which is placed on the pipe before it is given its four turns above mentioned. Among the Chippewa, on the other hand, it is lighted with a match after these four turns have been completed. The pipe then passes to the left in the circle of drummers. Each drummer takes from one to a half dozen puffs, and himself passes it directly to the next man to his left. When it has completed the circle, it is returned to the pipe tender,

who then either sits down and smokes it out himself, or presents it to one of the special officials of the dance who does so. When it is completely smoked out, the bowl is detached from the stem and the ashes are carefully removed by tapping the bowl, held bottom up, either upon the hand, or upon the ground, after which both bowl and stem are replaced at the foot of the western stake upon which the drum is supported.''

''Each of these calumets has a long point on its base which projects out in front of the upright bowl and in line with the stem. The object of this projection has been the occasion of conjecture on the part of some. Whatever other purpose this projection may serve it is used by the Menominee and the Chippewa in the passing of the calumet. As above stated, when the calumet passes in a circle in which the individuals sit close together, as they obviously do in the drummer's circle, the pipe is passed directly from one smoker to the next. When, however, it is necessary to pass the pipe about a larger circle, such as that of the dancers, who sit about the perimeter of the dancing area, it is not convenient for each smoker to pass the pipe on to his neighbor next to the left. This passing, therefore, is done by the pipe tender himself. When one smoker has finished with the pipe he returns it to the pipe tender, who grasps it by this projecting point, and holding it in this manner carries it on to the next smoker to whom he presents it. Thus it is presented by him in person to each individual in the ring.

''The smoke and the incense which arise from these ceremonial calumets are supposed to ascend to the abode of the Great Spirit and to be pleasing to him. Accompanying them are, of course, the invocations of the participants in the ceremony and these are supposed to be received with favor when accompanied by the smoke and aroma from these ceremonial pipes. Especially efficacious is the smoke from the drum's own pipe, since this, as a pipe, is of special importance, and since the tobacco which is smoked in it comes from the special

pouch which is fastened to the loop which supports the drum on its western stake".

In connection with this pipe also, there is kept at the foot of this western stake a special tray in which tobacco is prepared. In addition to the use of the tobacco from this tray in filling the drum's calumet, the tray itself is passed about from time to time, and every one is privileged to take a small amount of tobacco from it to chew, this being considered especially potent tobacco for use in this manner".

"Thus these special calumets pass around for this ceremonial smoking four times during the day. In a large measure the participants in the ceremony do no other smoking. If, however, they wish to do so, they are privileged to smoke their own small individual pipes. In doing so, a man usually smokes during one or perhaps two or three rounds of dancing, after which he resumes the dance as before. He must not, however, smoke while dancing, since this is considered a very flagrant breach of etiquette, and is a gross insult to the drum".

PIPES NOW IN USE

"The pipes used by the Chippewa and the Menominee may be divided into four classes:

The individual pipe employed for daily use, is of the Micmac form, and is made of either sandstone or limestone. The stem of this pipe is ordinarily anywhere from four to perhaps ten inches in length, and is usually made from a small twig, the pith of which has been removed.

The pipes of the second class are the metal, and occasionally stone, pipes made in tomahawk form. These are in a large measure of brass or iron, though now and then a copper one is encountered. A few catlinite pieces of this form have also been found. All pipes of this shape are of modern origin, and the metal ones are obviously of white manufacture, or, at most, are made by Indians who have learned the art of metal working from the whites.

The third form of pipe is the blackstone pipe, which resembles in many respects the true calumet form. This is made of a fine black stone, and is very frequently inlaid with small pieces of stone of other colors, or with lead, silver or pewter. This type of pipe is comparatively rare at the present time among the Chippewa and Menominee, and, so far as can be learned, was in former times used almost, if not quite, exclusively by the chiefs of these tribes.

The fourth form, the true calumet, is the most typical of the four classes, and is always made of catlinite. The typical calumet is provided with the long and elaborately decorated ceremonial stem, and is used almost exclusively in ceremonial practices, as has already been described. There are pipes of catlinite which are more or less similar in form to the true calumet, but which are used with more ordinary stems and are smoked either in the daily unceremonious smoking, or are smoked upon the less important ceremonial occasions. Such pipes are very frequently ornamented with inlaid bands and figures of lead, pewter, or silver. Those used in the more important ceremonies are sometimes so ornamented but are in a large measure plain.''

''There appear to be two kinds of catlinite used in the making of pipes, the one, a fairly light red stone, is, so far as can be ascertained, obtained entirely from the Minnesota side of the Mississippi river. These pipes come by way of trade from the Minnesota Chippewa, and from the Sioux farther toward the west. In fact, this is the source of a large majority of the pipes now found among the Chippewa and Menominee.

''The second kind of material is a darker red, on the order of a dark brick red, and this is said to be found entirely to the east of the Mississippi river. The only two definite localities which were mentioned by the Indians where this catlinite is obtainable are a small deposit located on what is called Pipestone creek, and at a point four or five miles southwest of the village of Post, which is on the Chippewa river in the extreme northeastern part of the Lac Court Oreilles reservation. It is

said that at this point Pipe-stone Creek cuts through a ledge of catlinite several feet in thickness. It is a point which is said to be rather difficult of access, and one which is comparatively rarely visited by the Indians. The second point mentioned by them is near the eastern boundary of Barron county, and nearly due east of Rice Lake, and is undoubtedly the same deposit visited by Mr. West in 1909, and reported on at a meeting of the Wisconsin Archeological Society shortly thereafter."

PIPE DRILLS

"The implement used at the present day for boring the holes in these pipes is a form of the bow drill. It consists of a shaft of iron mounted in a handle of wood, and is operated by the sawing motion of an ordinary bow the string of which is given a turn around the wooden shaft. The end of the wooden shaft rests in a slight depression in the floor or in a wooden block. The shaft is thus placed in a perpendicular position with the point of the drill up, and it is upon this point that the stone is held with the hand as the instrument is rotated by means of the bow. The point of this instrument may be variously shaped. In one case a very wide-angled, double-beveled point was found, while others had fairly slender sharp points. The shaft in the latter case is usually provided with teeth produced by striking the shaft with some sharp edged implement thus raising small sharp ridges and producing a rasp like surface."

MINOR CUSTOMS

"One or two minor customs connected with the use of the pipe are worthy of mention. Almost all of the pipes intended for daily use are provided with two or three stems, which may be all of the same length, or the lengths of which may differ. Likewise they may all be of the same appearance, or one may be much more elaborately decorated than the others. These stems are used indifferently by the smoker and apparently without any particular sequence."

"Upon finishing a smoke, the stem is always detached from the bowl, and the two are put away together after the ashes have been carefully removed from the bowl. In no case is the bowl of such a pipe left attached to the stem. This does not ordinarily apply to the very small Micmac form of pipe, which is more of a pocket piece, and is usually carried about in the tobacco pouch, which among the old men is ordinarily suspended from the belt. Among the Chippewa the Micmac form of pipe is stil very prevalent among the old men, though the common wooden pipe of commerce is used to a large extent by the younger generation. Among the Menominee, on the other hand, the commercial pipe has almost completely supplanted the old time common pipe."

"In smoking it is the almost invariable custom to tamp the tobacco down into the pipe with the first finger after a few puffs have been taken and it is certain that the tobacco has thoroughly ignited. Among the Menominee there is a saying that a Menominee always tamps the tobacco down in his pipe, and he has in consequence a delicious and sweet odored smoke, whereas among the Potawatomi the tobacco is never tamped down, and the odor from their pipes is very foul as a result."

"When the calumet is being used in a ceremony this tamping down of the tobacco is done in this same manner by the pipe tender, but in no case was a special tamping stick found, such as is used among certain tribes farther to the west."

"That those of the Chippewa and the Menominee who embrace the aboriginal beliefs are a most devoutly religious people and that they manifest the greatest of reverence for the particular deities they worship, will, I think, be evident from the foregoing. Furthermore, this manifestation is not only at times of special ceremonies but throughout their whole daily life, and is shown perhaps in its highest development in the use of tobacco and the sacredness in which it is held."

THE ARCHEOLOGICAL BILLS.

The measures here published were introduced by the Wisconsin Archeological Society during the 1911 session of the state legislature. No. 264, S. was introduced at the society's request by Senator Victor Linley, of Superior, and Nos. 698, A. and 724, A. by Assemblyman Dr. C. A. Harper, of Madison. All have received the approval of members of the society and citizens in every quarter of the commonwealth, and have been regarded with favor by many of the legislators. It is to be hoped that all of these bills will be successful in their passage.

No. 264, S.

A bill to create sections 4442m, 4442n and 4442o of the statutes, relating to prehistoric and historic Indian remains on public lands and providing a penalty.

The people of the state of Wisconsin, represented in senate and assembly, do enact as follows.

Section 1. There are added to the statutes three new sections to read: Section 4442m. It shall be unlawful except as hereinafter provided to destroy, deface, mutilate, injure, or remove any Indian burial, linear or effigy mounds, enclosures, cemeteries, graves, plots of cornhills, garden beds, boulder circles, pictograph rocks, caches, shell or refuse heaps, spirit stones or manitou rocks, boulder mortars, grindstone rocks, or other prehistoric or historic Indian remains located upon the public lands, state parks, forest reserves, lands of state educational or other state institutions, or upon other lands or properties belonging to the state; provided, however, that the board, commission, or other state officer or officers having control un-

der the laws of the state of the lands or properties upon which they, or any of them, are situated may grant to state, county, municipal or national educational institutions, or regularly organized archeological or historical societies, premission to explore or investigate for educational or scientific purposes.

Section 4442n. The state park board is authorized to grant permission to remove or destroy any of the prehistoric or historic remains herein enumerated whenever said board shall deem such removal or destruction necessary.

Section 4442o. Any person violating any of the provisions of section 4442m of the statutes shall be deemed guilty of a misdemeanor and upon conviction thereof shall be subject to a fine of not less than ten dollars nor more than one hundred dollars or imprisonment in the county jail for not more than ninety days or by both such fine and imprisonment.

Section 2. This act shall take effect and be in force from and after its passage and publication.

No. 698, A.

A bill relating to the Wisconsin Archeological Society, and making an appropriation therefor.

The people of the state of Wisconsin, represented in senate and assembly, do enact as follows:

Section 1. There is appropriated to the Wisconsin Archeological Society the sum of fifteen hundred dollars for the purpose of conducting archeological surveys and researches within the state of Wisconsin, the results in specimens of such researches and investigations to be placed in the care of state educational institutions.

Section 2. The sum of fifteen hundred dollars to carry out the provisions of this act is appropriated out of any money in the treasury not otherwise appropriated.

Section 3. This act shall take effect and be in force from and after its passage and publication.

No. 724, A.

A bill to create section 4454m of the statutes, relating to the reproduction or forgery of archeological objects.

The people of the state of Wisconsin, represented in senate and assembly, do enact as follows:

Section 1. There is added to the statutes a new section to read: Section 4454m. The reproduction or forgery of any archeological object which derives value from its antiquity, or the making of any object whether copied or not, with intent to represent the same to be the original and genuine, with intent to deceive or offer any such object for sale or exchange, representing the same to be the original and genuine, or knowingly having possession of any such reproduced or forged objects with intent to offer the same as original and genuine, is hereby declared to be a misdemeanor, and any person convicted thereof shall be punished by a fine of not less than ten nor more than one hundred dollars or by imprisonment in the county jail for not more than ninety days or, by both such fine and imprisonment.

Section 2. This act shall take effect and be in force from and after its passage and publication.

THE ANNUAL MEETING

The annual meeting of the Wisconsin Archeological Society was held in the lecture room in the Milwaukee Public Museum, on Monday evening, March 20. There were twenty-seven members present. President Arthur Wenz occupied the chair. The annual report of Treasurer Lee R. Whitney showed a balance on hand of $339.18. The total income during the year was $668.39, the total disbursements $700.73. This report was referred to an auditing committee consisting of Mr. C. L. Fortier, Mr. W. A. Phillips and Dr. E. J. W. Notz.

The annual report of Secretary Charles E. Brown showed that a total of nine regular meetings and ten meetings of the directors had been held. Other meetings of the Society were a state field assembly held at Madison, on July 29 and 30; a meeting held at the State Fair Park mounds, on September 15; a joint meeting with the Wisconsin Academy of Sciences, Arts and Letters and other societies held at Madison, on Feb. 16 and 17, 1911, and the Lapham Centennial celebration, held at Milwaukee, on March 7. One life and twenty-four annual members had been elected. The Society had lost six members through death, eighteen through resignations and twenty-eight through delinquency in the payment of dues. Among the speakers at the various meetings held during the year there had been Dr. Emilius O. Randall, Prof. William E. Leonard, Prof. Carl R. Fish, Dr. Rueben G. Thwaites, Prof. H. B. Lathrop, Mr. Arlow B. Stout, Rev. F. A. Gilmore, Hon. Henry M. Lewis, Miss Louise P. Kellogg, Dr. Frederick Starr, Mr. Charles A. A. McGee, Mr. W. J. Kershaw, Gen. Charles King, Capt. Geo. B. Merrick, Dr. Louis Lotz, Mr. Arthur Wenz, Dr. S. A. Barrett, Mr. G. A. West, Hon. W. W. Wight and Mrs. Laura Lapham Lindow.

The Indian mounds permanently preserved at the Society's request during the year included a panther effigy at Fairhaven, on Lake Monona; a conical mound in Vilas Park, and a bear effigy at Merrill Springs, on Lake Mendota, all being located in the vicinity of Madison. Descriptive metal tablets had been erected by the Society upon a conical mound in State Fair Park, at West Allis; upon a bird effigy on the State Hospital grounds, at Mendota, and upon a bear effigy, in Madison. A tablet marker prepared for a conical mound in Lake Park, Milwaukee, was in readiness for erection.

As a result of the year's investigations there had been located twenty-seven groups of Indian mounds as follows: Chippewa county, 1; Columbia, 1; Dane, 5; Green, 1; Green Lake, 1; Jackson, 1; Jefferson, 8; La Fayette, 5; Price, 1; Vilas, 1; Walworth, 1, and Wood, 1. Thirty village sites, cornfields, burial places and other evidences had been located in fifteen different counties. Sur-

veys had been made by the secretary of ten mound groups in Jefferson, Dane, Waukesha and La Fayette counties. An attempt had been made by the society and a committee of citizens of Fort Atkinson to save from destruction the intaglio effigy located there. Hon. John Strange of Neenah had promised to care for a boulder mortar located on the shore of Doty Island. Resolutions had been adopted by the Society, (May 18, 1910) in honor of the seventieth birthday of Dr. Frederick W. Putnam of Cambridge, Mass. An amendment to the by-laws forbidding the use of proxies at any regular, special or annual meeting had been adopted. Three bills introduced in the State Legislature provided for an appropriation of $1500.00 for conducting archaeological surveys and explorations; for the protection of antiquities located on state properties, and for the discontinuance of the manufacture and sale in Wisconsin of fraudulent antiquities.

A committee consisting of Messrs. Dr. Lewis Sherman, Prof. J. L. Torney and L. R. Whitney was appointed to nominate officers for the ensuing year.

The following officers were elected:

President—O. L. Hollister.

Vice-Presidents—Arthur Wenz, Dr. S. A. Barrett, Charles Lapham, W. W. Warner and W. W. Gilman.

Directors—Charles W. Lamb, Ellis B. Usher.

Mr. L. R. Whitney was re-elected treasurer and Mr. Charles E. Brown secretary and curator.

Retiring President Wenz delivered a brief address on the success of the past year's work and made certain recommendations for the future. Secretary Brown discussed the possibility of holding a summer meeting of the Society at Prairie du Chien or at some other equally interesting locality in the state.

Knobbed Gouges

Mr. George Laidlaw, the well known archeologist of Victoria Road, Ontario, is seeking information concerning the distribution of the class of stone implements known as knobbed gouges. These curious implements have upon their backs several or a row of prominent, small knob-like ornamental elevations. One has recently been found in Ontario. There is a specimen in the Logan Museum at Beloit, Wisconsin. Professor Moorehead gives an ilustration of one in Fig. 247, in his new work, The Stone Age in North America. This specimen was obtained near Wakefield, Massachusetts. It has a row of seven knobs upon the ridge of its back.

ARCHEOLOGICAL NOTES

On the second cover page of this bulletin will be found a list of the standing committees appointed by President O. L. Hollister, at the April meeting of the society.

There have recently been admitted to membership in the Wisconsin Archeological Society Mr. George S. Parker, Janesville; Mr. Udell Koch, Hartford; Dr. T. B. Stewart, Lock Haven, Pa.; and Miss Minna Kunckell, Miss Elizabeth Bradford and Mr. James Currie, of Milwaukee. Present members of the society will greatly assist the society in its labors by encouraging all interested persons in their home cities to join. Additional active members are especially desired in the central and northern Wisconsin counties. Application blanks may be secured from the secretary.

The attention of members who desire to aid the society in its field work is directed to the following regions in state from which additional archaeological notes and reports are desired. The lake region in Vilas and Oneida counties, the Lake Superior shore region between Ashland and Superior, the Menominee River region north of Marinette, the St. Croix Valley and the Chippewa, Trempealeau, Black, Flambeau and Upper Wisconsin river regions. Members intending to visit any of these or other parts of the state, during the year on camping or other trips, are urged to write to the secretary for instructions. In all of the districts mentioned there await discovery and description groups of mounds, village and workshop sites, planting grounds, and other evidences of prehistoric and historic Indian occupation.

The fourth annual meeting of the Mississippi Valley Historical Association was held on May 18, 19 and 20, at Chicago and Evanston. The Illinois History Society held its meeting at the same time.

On January 20, 1911, President Diaz of Mexico formally dedicated the International School of American Archaeology and Ethnology in the City of Mexico. The school has for its object the advancement of the study of American archaeology, ethnology and anthropology. This is to be accomplished by the proper training of men for making thorough investigations; by undertaking scientific investigations; and by publications, instruction, etc. The patrons of the institution are the governments of Mexico, Prussia and France, and the Universities of Columbia, Harvard and Pennsylvania.

A Universal Races Congress is to be held in London, England, on July 26 to 29. The object of the congress will be to discuss the

general relations existing between the peoples of the West and those of the East with a view to encouraging between them "a fuller understanding, the most friendly feelings, and a heartier co-operation."

Mr. E. Field Phillips recently excavated with interesting results a conical mound located on the grounds of the Lake Lawn Hotel, at Delavan Lake, Wisconsin. A report of the investigation was read at a recent meeting of the Wisconsin Archeological Society.

The announcement is made that there is to be organized in Indiana a state archaeological society. Prominently concerned in its organization are the well-known students of American archaeology, Mr. F. W. Gottlieb of Morristown, and Mr. John S. Abercrombie of Rushville. Members of the Wisconsin Archeological Society will hail with pleasure and anticipation the advent of this new state society. There is no state in this section of the United States of whose archaeological features so little is known to archaeologists in other states, as are those of Indiana. Indiana students owe it to those in other states as well as to the public in general that a knowledge of its prehistoric Indian earthworks and implements should be made generally available. To this end the Indiana society should secure the support of all interested citizens, and of the State itself. Its members have our best wishes for its success. The cause of American archaeology will be benefitted by the organization of similar state societies in Michigan, Illinois, Iowa and Minnesota.

The March issue of the Archaeological Bulletin announces the expulsion from membership in the International Society of Archaeologists of Mr. Thad S. Wilson, of Muncie, Indiana, a dealer in Indian "relics." He is charged with selling fraudulent implements. Archaeological students in every state owe it to their fellows to promptly make known the names and history of all swindlers and cheats. The nation-wide interest in archaeological investigation appears to have caused a great increase of the number of persons engaged in the manufacture and sale of fraudulent antiquities. Wisconsin students are urged to be especially careful in making purchases for their cabinets.

Members of the Wisconsin Archeological Society will be pleased to learn of the appointment of Mr. Harlan I. Smith as archeologist of the Canadian Geological Survey. His headquarters will be at the Victoria Memorial museum, Ottawa, Canada.

Dr. Paul Rabin, a representative of the American Bureau of Ethnology, has come to Wisconsin to conduct ethnological researches among the Winnebago Indians. He has spent several years among the Nebraska representative of this tribe.

Mr. Geo. R. Fox of Appleton will visit Isle Royale, in Lake Superior, for the purpose of an inspection of the old aboriginal copper mining pits.

Vol. 10 July to October, 1911 No. 2

THE WISCONSIN ARCHEOLOGIST

THE ANCIENT COPPER WORKINGS ON ISLE ROYALE

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities.

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SESSIONS

These are held in the Lecture Room in the Library-Museum Building, in Milwaukee, on the third Monday of each month, at 8 P. M.

During the months of July to October no meetings will be held.

MEMBERSHIP FEES

Life Members, $25.00. Sustaining Members, $5.00

Annual Members, $2.00

All communications in regard to the Wisconsin Archeological Society or to the "Wisconsin Archeologist" should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison Wis.

TABLE OF CONTENTS.

Vol. 10, No. 2.

ARTICLES

Page
The Ancient Copper Workings on Isle Royale, George R. Fox 73–100

ILLUSTRATIONS

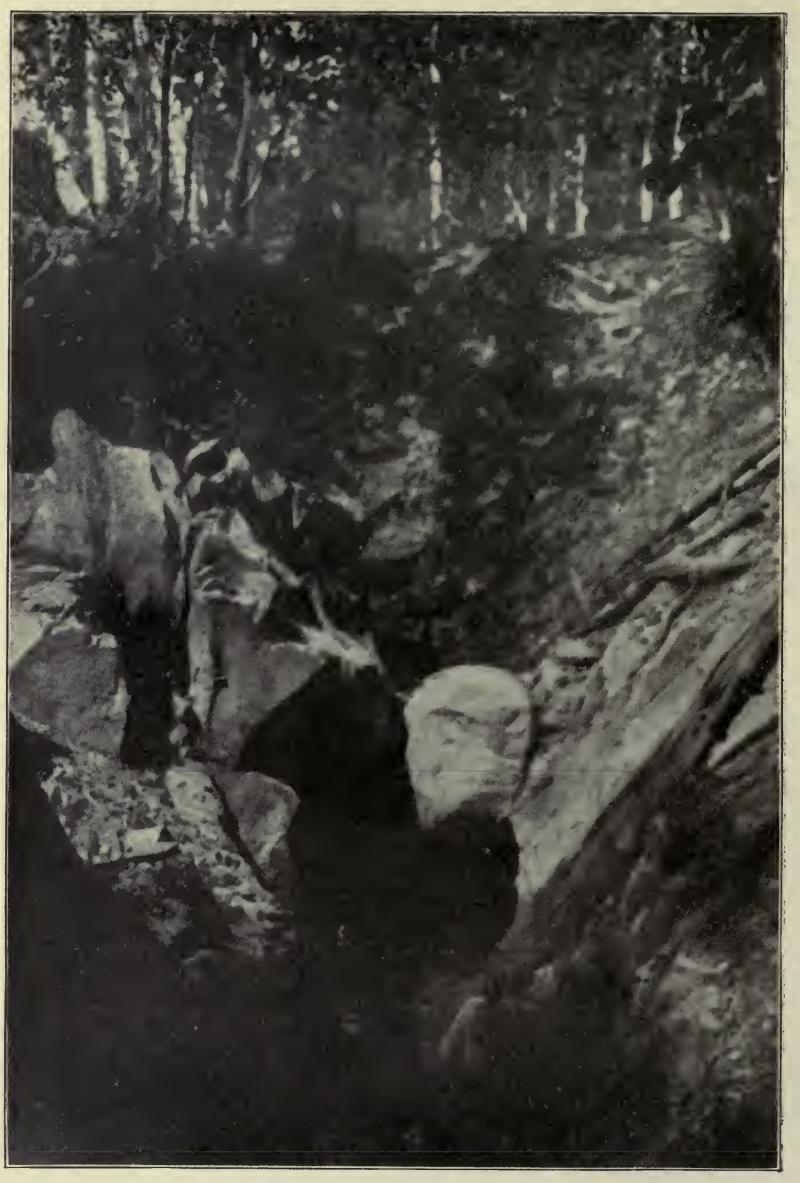
Ancient Pit at McCargoe Cove ..... *Frontispiece*

Plate — Facing Page

1. Residence of Capt. Francis on Birch Island 79
   Dock on Fish Island 88
2. Site of old Tramway in McCargoe Cove 96
   Looking Across a Modern Pit ..... Follows Text
3. South End of McCargoe Cove, Isle Royale ..... "
   Rock Harbor ..... "
4. Stone Hammers ..... "
   An Aboriginal Working in the Forest ..... "
5. Stcne Hammers Among the Roots of a Fallen Tree .. "
6. The Northeastern Shore of Isle Royale ..... "
   Fallen Tree lying Across an Ancient Pit at McCargoe Cove ..... "
7. Triangle Island ..... "
8. Row of Pits on Triangle Island ..... "
9. Water in one of the old Pits on Triangle Island .... "
10. Square Pit on Triangle Island ..... "
    South Landing Place, Triangle Island ..... "

Figures — Page

A. Cross Section of Isle Rcyale 85
B. Stone Hammers 87
C. Triangle Island 98



ANCIENT PIT AT McCARGOE COVE

Subsequently worked by white miners

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society.

Vol. 10. MILWAUKEE, WIS., JULY TO OCTOBER, 1911. No. 2

THE ANCIENT COPPER WORKINGS ON ISLE ROYALE

GEORGE R. FOX.

THE ISLAND.

Isle Royale, the largest island in Lake Superior, and the second largest in the Great Lakes, lies within thirteen miles of the Canadian shore. Its greatest length is forty-four miles and, as the average breadth is five miles, it has an approximate area of one hundred and sixty thousand acres.

The surface has been fairly well explored. The ownership of the land is divided among various individuals and corporations and, as a thorough survey has been made, the allotments sometimes do not exceed forty acres.

The general direction of the island is northeast and southwest, but it is the custom of the islanders to speak of the northwest shore as the north shore and the southeast coast as the south coast, so these terms will hereafter be used.

The island is rugged and hilly, yet, as a whole, rather low, for sailors approaching Thunder Bay from the east end of the lake, say that the Sleeping Giant, the promontory to the north of the entrance to Thunder Bay, is raised long before Isle Royale can be sighted. The Sleeping Giant reaches an elevation of 1200 feet.

From end to end of the island extend chain after chain of hills; even in crossing such a small section as the long finger on the eastern end, which terminates in Blake's Point, the path is a constant climb and descent.

The island is not marshy nor swampy. On the borders of a small lake near Tobin's Harbor is a low, swampy bit of ground, yet this is said not to be characteristic of the numerous lakes and the region of the interior. Mr. Chris Anderson, who has travelled extensively throughout the island, and who has spent a winter here, says that the lakes of the central portions possess beautiful high and rocky beaches.

The eastern end of Isle Royale is indented with numerous fiords, bays, harbors or coves, and there are a number to be found on the south shore. On the west side are three, but along the whole north coast, if Todd's Harbor, an open roadstead, is excepted, there is only one, McCargoe Cove. This shore stretches for over eighteen miles without a break in the cliffs; and these slope so sharply to the water that for the greater part of the distance there is no beach.

The island is volcanic in origin and, if the lack of results produced by time and natural agencies may be taken as a criterion, its upheaval is a comparatively recent event, happening, possibly, not more than 100,000 years ago.

The basaltic rocks are the results of the usual solid lava flow, save at the mouth of Tobin's Harbor where the columnar formation is to be met with. While of neither the extent nor the impressiveness of the Giant's Causeway of North Ireland, the same structural formation is present—the many-sided prisms rising at one point to a height of twenty feet.

The entire surface of the island is covered with a dense growth of evergreen, save in a few portions where fire has swept through the forest. The evergreens are mostly hemlock, though Norway pine and a few trees of white pine, spruce and tamarack are seen. The trees fail to attain the size of those growing in the forests of Northern Wisconsin, as few trunks were observed having a greater diameter than eighteen inches. Among the evergreens were numbers of birch trees, but the oak, the elm and the other familiar friends of the Badger state seem unable to exist here. It is reported that during the winter of 1910–11 lumbering operations were carried on in the western section.

The island has no permanent inhabitants and at present outside of private launches or boats, the only means of reaching it is by the steamer America of the Booth Company, which boat leaves Duluth twice each week for a circuit of the island. A third week's end trip is made, but on this journey it only touches at Washington Harbor on its way to Port Arthur, Canada.

There are four hotels on Isle Royale, one at the eastern end near the mouth of Tobin's Harbor, two on Rock Harbor and one at the extreme western end on Washington Harbor. Aside from these resorts there are numerous fishermen's settlements. Captain Francis has his quarters on Birch Island in McCargoe Cove, there are fishermen on Fish Island six miles farther east, a small village on Tobin's Harbor, cabins near the old lighthouse at the western end of Rock Harbor, fisher stations at Chippewa Harbor, Wright Island, Fisherman's Home, Long Point, and lastly, at Washington Harbor.

The most extensive Indian workings are at McCargoe Cove and the nearest resort to this point is Capt. Smith's place on Tobin's Harbor; the distance by water is twenty-five miles. A land journey is impracticable. It is possible that anyone interested in, and desiring to be near the scene of the aboriginal diggings, could secure quarters with Captain Francis, as he sometimes accommodates sportsmen who come to enjoy the excellent fly fishing to be found in McCargoe Cove. (Plate I.)

Historical.

The Indian name for Isle Royale was Minong and under this name it must have been widely known among the tribes of the sixteenth century, for the very first maps drawn by the French show this island. As some of these charts were drawn long before the eye of white men rested upon this miniature continent, the knowledge of it and its position and shape could only have been obtained from the red men.

How well it was known to the aborigines is shown by the correctness with which its size, shape and position are depicted by the French cartographers. And it must have been known to the

Indians because of its copper deposits, for there is nothing else found here which would attract almost universal attention among savage peoples.

There may be some doubt as to whether it is one of the islands given on the map drawn by an unknown maker between 1640 and 1650, on which the Great Lake Region is imperfectly indicated, yet the probabilities are that inasmuch as Lake Superior was shown in form somewhat approximating the real, the maker had some knowledge of what he was depicting and, as he shows four islands, quite probably one was Isle Royale.

But Marquette's map of 1673 shows the island quite plainly. Of this chart Mr. Neill says in Vol. IV, Narrative and Critical History of America,

> "Joliet marks the large island toward the extremity of Lake Superior known as Isle Royale, but gives no name and indicates four other islands on the north shore. Marquette shows the large island only but without a name."

In 1674 Joliet's maps give it the name, Minong, also written Minonk in one instance. (Same authority.)

The map of Lake Superior accompanying the Jesuit "Relation" of 1670-71 shows the island very correctly, and gives it the name Minong. Considering that no survey had been made, and that the island had never been seen by the fathers, unless Allouez had sighted it while on a mission journey to a region supposed to be near Pigeon River, the drawing is remarkably accurate.

Of the time when the French obtained knowledge of the copper found on Isle Royale there is no record, but it must have been in the years between 1665 and 1670, for Dablon, writing in the latter year, had knowledge of it, while Father Allouez, writing about the former date, knew nothing of its being found there. In describing Lake Superior he says:

> "One often finds at the bottom of the water pieces of pure copper, of ten or twenty pounds' weight. I have several times seen such pieces in the Savages' hands; and, since they are superstitious, they keep them as so many divinities, or as presents which the gods dwelling beneath the

water have given them, and on which their welfare depend. For this reason they preserve these pieces of copper, wrapped up, among their most precious possessions. Some have kept them for more than fifty years; others have had them in their families from time immemorial, and cherish them as household gods."

Allouez evidently intends to convey the impression that the natives made no use of copper for weapons or ornaments, yet it is now known that copper was put to such uses by the ancient Americans. Probably the pieces of which the learned Jesuit had knowledge were of odd and unusual shapes and as such might have been considered household "manitous" by the Indian just as he had made queerly shaped boulders his divinities. Allouez did not connect the coming of the Indians to the vicinity of Lake Superior with their desire for copper, for he states further:

"This lake is, furthermore, the resort of twelve or fifteen distinct nations—coming, some from the north, others from the south, and still others from the west; and they all betake themselves either to the best parts of the shore for fishing, or to the Islands, which are scattered in great numbers all over the lake. These peoples' motive in repairing hither is partly to obtain food by fishing, and partly to transact their petty trading with one another, when they meet."

But by 1670 the French had considerably increased their knowledge of copper mines in the Lake Superior region, for the Jesuit "Relations" of 1669–70 contain a long account of "The Copper Mines at Lake Superior," written by Father Claude Dablon. In his narrative he treats extensively of Michipicoten Island, yet he seems convinced that the greater part of the copper came from Minong. Says the Father:

"Hitherto it had been thought that these mines were found in only one or two islands; but, since we have made more exacting inquiries on the subject, we have learned from the savages some of the secrets which they did not wish to reveal. It has been necessary to use artifice to elicit this information, and to distinguish the true from the false.

"Still we do not vouch for the truth of all we are about to relate upon their simple disposition, until we are able to speak with more assurance after having gone in person to the places referred to; and this we hope to do this summer, at the same time when we go in search of lost and wandering sheep all through the region of that great Lake."

Dablon describes Michipicoten island and tells the Indian legend concerning its store of copper. Continuing, he narrates:

"Advancing as far as the part called the 'great inlet,' one comes to an island three leagues from land renowned for the metal that is found there and for the name (Thunder), which it bears because it is said to thunder all the time.

"But farther to the west on the north side, is found the Island which is most famous for copper, and is called Minong; this is the one in which, as the Savages have told many people, the metal exists in abundance, and in many places. It is large and is fully twenty-five leagues long; it is distant seven leagues from the mainland, and more than sixty from the end of the Lake. Pieces of Copper, mingled with the stones are found at the water's edge almost all around the island, especially on the south side; but principally in a certain inlet that is near the end facing the northeast, toward the offing, there are some very steep clay hills where are seen several strata or beds of red copper, one over another, separated by other strata of earth or of rocks. In the water is seen Copper sand as it were; and from it may be dipped up with ladles grains as large as a nut, and other smaller ones reduced to sand. This large island is almost all surrounded with islets that are said to be formed of copper; they are encountered in various places as far as the mainland on the north. One, among others, is only two gunshots distant from Minong; it is between the middle of the island and the end that faces northeast. Again, on this northeast side, far out in the lake, there is another island, which, because of the copper in which it abounds, is called Manitouminis (i. e., "Island of the Spirit"); of this it is

RESIDENCE OF CAPT. FRANCIS ON BIRCH ISLAND

DOCK ON FISH ISLAND

Plate 1

related that those who came here formerly, upon throwing stones at the ground, made it ring, just as brass is wont to ring.

* * * * * *

"Last Spring, we bought from the savages a slab of Pure Copper, two feet square, and weighing more than a hundred livres. It is not thought, however, that the mines are found in the Islands, but that all these Copper pebbles probably come from Minong or from the other islands which are the sources of it, borne upon floating ice or rolled along in the depths of the water by the very impetuous winds—particularly by the northeast wind, which is extremely violent."

(Jesuit Relation of 1669-70 as given in Vol. XVI of the Wisconsin Historical Collections.)

From which it would seem that the French possessed definite knowledge of some of the sources from which copper was derived. Why the deposits were not worked is a problem difficult of solution, for Dablon, in his description, says that he intends to visit the island during the same summer. Apparently he did not, for there is no record of any such journey.

Yet his description of Isle Royale is so exact, that if he did not see it himself, he must have obtained his information from some one who had been there. He has it's distance from the mainland nearly correct, his length given for the island is not far from right, and in telling of the points at which copper was found in the greatest quantities, he states what has since been discovered to be the truth. These locations will be considered later.

After the time of the Jesuits, nothing is said or done about the copper until about 1847, when the first discoveries of "ancient mining" were made; these were found on Keweenaw Point, and subsequently some other workings were found on Isle Royale, but on account of its isolation, little attention was paid to them.

Henry Gillman in his article "Mound-builders and Platycnemism in Michigan," published in the Smithsonian report for 1873, says:

"In the year 1872 some of the most remarkable of the ancient works yet encountered were brought to light by a party of mining explorers on Isle Royale. The amount and character of the work here revealed was something so extraordinary as to almost exceed belief.

* * * * * *

The works * * * are generally pits of from a few feet to thirty feet n diameter; some being quite shallow, while many reach a depth of from twenty to sixty feet. They are scattered throughout the island wherever the amygdaloid copper bearing rock is found, and are invariably on the richest veins; great intelligence being displayed in locating and tracing the veins and in following them up when interrupted. This has elicited the astonishment of all who have witnessed it—no mistakes apparently having been made in this respect. The excavations are connected underground, drains being cut in the rock to carry off the water. Stopes one hundred feet in length are found. A drain sixty feet long presented some interesting features: having been cut through the surface drift into the rock, it had evidently been covered for its entire length by timbers felled and laid across. When opened the timbers had mostly decayed, and the center portions had sunk into the cavity, filling it for nearly its entire length with rotted wood. The amount of mining on three sections of land, at a point on the north side of the island, is estimated to exceed that of one of our oldest mines on the south shore of Lake Superior, a mine that has been constantly worked with a large force for over twenty years. * * *

At another point the excavations extend, in nearly a continuous line, for more than two miles, the pits being often so close together as to barely permit their convenient working. Even the rocky islets off the coast have not escaped observation, and where bearing veins of copper are generally worked. But it is probable that, including all the discoveries not one tenth of the excavations have been disclosed."

These two periods, that during which the French searched for copper in the seventeenth century, and the operations of modern miners during the nineteenth century, for operations were being undertaken at the time of which Gillman writes and were continued for about ten years, are the only attempts to seize the vast treasure that is yet believed to be hid in the rocks of the island.

It is possible that attempts at mining, of which no record is now known, were made during the eighteenth and at the beginning of the nineteenth centuries, for the Northwest Trading and Trapping Company had a station on the eastern end of Isle Royale, on Fish Island, one of the northern chain. This station is supposed to have been established in the eighteenth century, and to-day the logs of the old pier are to be seen beneath the surface of the water. The modern dock, built and owned by Herman Johnson, is placed on these old timbers. (Plate I.) Back in the woods can be seen the remains of an old root cellar; near by is an enclosed rectangle with a heap of stones at one side, the mounds forming the sides supposed to be the remains of the logs of the walls of a cabin and the stones, the ruins of the fireplace and chimney.

East of this cabin site, within a few feet of the shore, is a deep, square pit, presumably the opening to workings of considerable extent, for the amount of soil and rock thrown out is great. The pit is now filled with water.

All about over the main island are found excavations and holes of various sizes and depths. These are the test pits made by prospectors. (Plate 2.) It was impossible to obtain even an estimate of their numbers, but there are many of them, for the island has been thoroughly examined.

While the mining operations carried on during the seventies and eighties of the last century were quite extensive, employing hundreds of men, for some reason all work has now ceased. To-day there is to be found only one of the many buildings erected by these early miners, and that the ruins of an old blacksmith shop about a mile from the head of McCargoe Cove.

The other buildings have burned or have rotted away, even the pier on McCargoe Cove having disappeared.

At the time the copper veins were being worked, a tramway extended from the end of the Cove to the mine buildings. Mr. Chris Anderson said that once on this old roadway there would be no trouble in reaching the mine, for the ties lay plain to view in the open roadway. Mr. Anderson said that he had not been there for several years, but on his last visit he had found the trail as easy to follow as an open thoroughfare.

Yet when this point was reached, an almost primitive wilderness was found (Plate 2.) showing the rapidity with which nature resumes sway on the departure of man. There was hardly a tie left, and the few that were found were crumbling heaps of rotten wood. There were spaces of over a hundred feet in which existed not the vestige of a tie; even the earthen mound that might be supposed to mark the decayed wood was wanting.

The new growth had sprung up and choked the old roadway; trees twenty feet in height grew between ties. In fact, so thick was the shrubbery and brush, that the trail was soon lost, and the journey was continued by plunging north through the woods to the main chain of hills.

In the dense, primeval forest which covers most of the island, it is almost impossible to move about. Logs and decayed vegetation make movement one long climb, and to this is added the difficulty of walking several feet above the real surface of the ground, for there is a network of moss and twigs over which progress must be made, though at every few steps one crashes through this flimsy covering.

About McCargoe Cove only was the walking found in any manner easy. Here a fire had swept away the timber and through the grass, shrubbery and brush it was comparatively easy to make headway. On the summit of the ridge to the north, aside from the constant climbing up and down and over cavities, the going was as easy as walking on a cement walk.

Extent of the Ancient Workings.

In Gillman's report, quoted before, he gives a fairly accurate estimate of the extent of the ancient workings about McCargoe Cove, save possibly his estimate that only one-tenth of the pits have been uncovered.

Secretary Brown writes in The Native Copper Implements of Wisconsin, Vol. 3, No. 2, Wis. Archeologist, p. 54:

> "The aboriginal workings on Isle Royal are said to extend over some fifteen or twenty miles of country. There can be no doubt but that a very large amount of metal was obtained and distributed from these sources."

In "The Indian Authorship of Wisconsin Antiquities," pp. 232—33, Vol. 6, No. 4, Wis. Archeologist, Geo. A. West states:

> "On Isle Royale, is located a chain of abandoned workings, occupying a region about thirty miles long and five wide. From these two locations (the Northern Michigan Region and that of Isle Royale) came all the copper used in the fabrication of thousands of the implements and ornaments found throughout Wisconsin and adjoining states."

From these, and kindred references, the writer gained the impression that the pits were so thickly scattered over Isle Royale that one could move without stepping into a pit, or on ground thrown from a working.

Inquiry at the island revealed the fact that no one knew of such a plethora of ancient diggings save at one point, and that about McCargoe Cove. While those who had investigated the workings refused to say that there were not pits scattered all over the island, they insisted that every nook and corner had not yet been dug into, and so no one could possibly confirm or deny their existence.

They did say that so far as known, there was no modern working opened on the island, and one in which copper was found, where the traces of the workings of the aboriginal miners were not clearly apparent.

Mr. Alfred Merritt, who at present spends his summers in his

cottage on one of the islands in Tobin's Harbor, and who was located on the island during 1873 and 1874, says that he never knew a place where copper was found by whites, but what the red man had been there before them.

"I call to mind one instance," he remarked, ' in which we thought we had stumbled on a copper deposit not found by the ancient workers. At a point on the north shore, near Lake Desor, we discovered copper on the southern slope of the range. Yet when we had followed the vein a short distance inward we came upon the pit of the old workers. This can always be told by the dark color of the soil which fills it. They had started from the north, or lake side, and pushed their way inward.

"The copper veins in the western half of the island are transverse, crossing the main chain of hills. At the northeast they run parallel with the range."

As ascertained from various sources, the list given below comprises the localities at which it is known ancient works were found. This is by no means complete, and as mining is resumed in future years, many others will probably be brought to light.

1. Triangle Island, a tiny rock about a mile west of Washington Island, on the western end of the main island. This is mentioned by Gillman in the Smithsonian report for 1873, and was visited by the writer.

2. At the head of Washington Harbor where the Windigo Mining Company conducted operations.

3. At the Island Mine, located near the Big Siskiwit River in the southwestern part.

4. At the site of the Ohio and Isle Royale Mining Company near Chippewa Harbor.

5. At another locality near Chippewa Harbor, though the informant was unable to give definite locations.

6. At the abandoned Saginaw Mine on Rock Harbor.

7. On a tiny island in the chain that forms the southern side of Rock Harbor, pits were found. This islet is a short distance

northeast of Mott Island and is known as Hill's Island. (Plate 3.)

8. On the north shore near Lake Desor, as mentioned by Mr. A. Merritt.

9. The most important region of all, that about McCargoe Cove, visited by the writer.

The general trend of the ranges on the island is northeast and southwest with the south slope long and gradual and the north slope sharp and abrupt. This is an ideal section of the island looking along its greatest length.

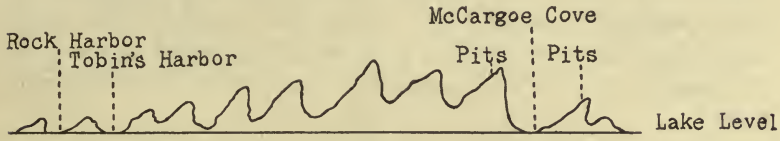


Fig. A

It can thus be seen that it would be almost a physical impossibility to work the north slopes, excepting where the weather and kindred forces have bitten deep into the rock. It is possible that the detrius at the foot of the cliffs may have been mined, though, so far as known, it has not been reported.

The region about McCargoe Cove consists principally of two high ranges of hills, both of which have been mined by the ancients. Mr. Chris Anderson says that the greatest amount of digging had been done on the south, or east, side of the Cove (Plate 3) but the ground on the south side of the range to the north and west of the harbor had been thoroughly exploited, also. The first-mentioned hills are the higher of the two, and their north shore is higher and sharper, but even on the other range the ridge falls sheer for from fifty to one hundred feet.

The pits are scattered all about the summit, and just below the summit on the south side, where the slope is long and gradual. (Plate 4.)

It is possible that they extend from the top clear down to the harbor front, or to the small creek that runs into it, but there is so much grass and shrubbery and in places the forest is

so dense, that it is impossible to tell. The white men worked at a point about half way up the hill, as their dumps prove, but it was above these that the pits were most noticeable, and that the old hammer heads were found in the greatest profusion. At one point, where a log crossed an ancient mine, a dozen hammers were picked up beneath it and ranged on the trunk. (Plate 4.)

At another point an ancient pit had been re-excavated by the white men, for among the rock thrown out were found several of the broken hammer heads. (Frontispiece.)

Several trees in falling had torn up soil and rock and almost invariably among their roots were found the old stone mauls, sometimes as many as four being discovered in the roots of a single tree. (Plates 5 and 6. These are entirely different trees.)

The Hammers.

These hammers seem of a wonderfully uniform size, and would average about ten pounds in weight. Mr. Hart, who mined here during the boom period of Isle Royale mining, says that those he has seen, or the greater part of them, have grooves about them. None found by the writer have that characteristic, nor does Mr. A. Merritt agree with Mr. Hart about this. Mr. Merritt believes that they were used without a handle, being simply held in the hand, a conclusion well borne out by their size and weight. One of a very odd shape picked up by the writer, is unbroken and clearly shows marks of use on its point. It weighs about four pounds and is triangular in outline, but flat, while its surface is highly polished, as though it had lain for a long time in the water.

No such stones as those of the hammers are found anywhere on the island, and it is supposed that all were brought from the Canadian shore. Mr. Merritt said:

"The Indian hammers with which the natives pounded out the native copper from the workings undoubtedly came from a point between Pigeon River and Port Arthur. This is the only

place to my knowledge where they are found, and the natives no doubt took them from there to Isle Royale, and brought their copper back."

A reference to the chart accompanying this paper shows the area from which the hammers were gathered as being in very close proximity to the island.

Nearly all the hammers seen were broken. All exhibit the same general form of fracture, something as given in the sketches below.

Fig. B

The break is almost always a side split, not a slivering from the point upward as might be expected if a strong, hard blow was struck directly downward. No such indication of splitting from the point upward was discovered on any of the many broken sledges examined about McCargoe Cove. None of those illustrated in Holmes' article in the American Anthropologist, N. S., III, 1901, show the slivering action. All bear the same clear cut break across the maul.

It would seem that the blow struck was a turning or glancing one, such as is given with an ax in splitting wood. The tip of the blade enters the wood, then the ax is flapped sideways. A blow given with a hammer in this manner, would account for the transverse cleavages found.

The Copper.

Copper is found in two general conditions: in quartz veins, and in masses. The old workers had no use for any save that in the solid form, and absolutely disregarded the quartz, no matter how rich it might be.

Mass copper was divided by the modern miner into two classes. Mass copper proper, huge nuggets which the aborigines found it impossible to move or cut up, and "barrel copper," which latter term signified such small pieces as could be gathered up, thrown into barrels and conveyed to the smelters.

The mass copper, proper, was almost as useless to the Indian as the quartz, for he had to work around it and could only obtain such pieces as projected from it and which could be knocked off with the rude tools at his command.

Captain Francis says that the largest mass taken from this region weighed about three tons and was of the size of an old-style iron cook-stove. These huge nuggets bothered the modern miners as well as the savage workers until a method of cutting them up was devised.

From an archeological standpoint, "barrel copper", because of the probable uses to which the ancients could put it, should be divided into two classes, as the two forms in which it is usually found are nuggets, proper, copper in round, solid form, and the filigree shape, or copper which is in flat sheets and resembles wires interlaced and intertwined. In making implements and ornaments, much labor would be saved by making a judicious selection from either variety. If a flat tool or a breastplate were needed, the sheet copper, or filigree work would answer the purpose and save much labor in pounding, while if a spear point, a chisel or a hammer head was to be produced, the round compact nugget afforded the best material to work with.

The Amount of Copper Mined.

There is no certain method of determining the amount of copper mined by the aborigines, but some inferences, which will aid in forming conclusions, may be drawn; what became of the huge quantities gathered by the savages is a matter of conjecture.

Not only on Isle Royale, but in Northern Michigan as well, are pits found in great numbers. But even on this island alone

the amount of copper mined must have been tremendous. Gillman says, p. 385 of the Smithsonian report of 1873:

> "The amount of mining on three sections of land at a point on the north shore of the island (Isle Royale) is estimated to exceed that on one of our oldest mines on the south shore of Lake Superior, a mine which has been constantly worked with a large force for over twenty years."

This is only on three sections, and there are several scetions near McCargoe Cove which were as thoroughly worked, to say nothing of the other pits in the various parts of the island. Then, too, it must be borne in mind that the aborigines were working virgin soil; what must have been their finds when it has paid modern mining companies, employing high-priced labor, to rework the same ground.

At one time there were three hundred miners employed about McCargoe Cove, and only on the north side, at that; another three hundred worked at the Saginaw Mine on Rock Harbor.

According to the U. S. Statistical Report of Lake Commerce, the valuation of copper since 1887 has varied from $190 per ton to $340 per ton, with a mean of $230. The price from 1887 to 1897 was constant at $200 per ton or ten cents per pound, so it is fair to assume that for the period at which mining was being done on the island, the price was about ten cents per pound. So, in order to make expenses, to say nothing of a profit, an average of at least thirty pounds per man must have been found each day, or with a crew of three hundred, the production must have been fully four and a half tons per day.

This inference is necessary in the absence of the exact figures of the production of the mines on the island. The mine at McCargoe Cove was worked for a number of years, so that to meet expenses and make a profit, several thousand tons must have been produced from this one stand alone.

A comparison of the working of the modern with the diggings of the ancient miners shows that the work of the white man is only a small percentage of that of the older worker. So from this one locality alone, (the region about McCargoe Cove)

thousands of tons must have been extracted by the old workers; for they had the unworked soil, teeming with nuggets, through which to run their drifts; they worked this area thoroughly.

It is interesting to note that the amount of copper passing through the locks at the Soo was 35,000 tons in 1887 and had increased to over 150,000 tons in 1910. From 1898 to the present date the amount shipped has been constant; before 1898 the growth was gradual. The total value of shipments from 1887 to date is more than $550,000,000, during which time more than 2,500,000 tons were produced.

It is difficult to make an estimate of the total amount mined by the old workers, but taking at a guess the least given, or 35,000 tons, as the total found by them, and there is a tremendous amount of copper yet to be accounted for. From the extent of the workings on Isle Royale, this estimate is extremely conservative. An estimate of one million tons would appear more nearly correct.

Should anyone uphold the contention, and there are reasons why he would be justified in so doing, that the ancients produced as much as have the moderns, then indeed is there a vast amount yet to be discovered.

Methods of Working.

Archeologists are well agreed that the old miners ran their drift up to the rock surface and there built a fire. When the rocks were heated thoroughly, water was dashed on, and by the sudden contraction, as well as the chemical disintegration, masses were split away from the surface and were afterward removed and broken up by the stone mauls. Marks of fire on the walls, as well as cinders and charred wood found in the workings, bear this out.

Yet, standing on the summit of the range, with workings all about, one difficulty presented itself. The water must come from somewhere, and it was a mile to the nearest pool. A creek ran through the woods to the south, a small lake lay to the north, and McCargoe Cove was more than a mile to the east.

It is possible that enough water could be collected in the pits after each rainstorm to supply the demand, but this is not probable. As the workings are all near the summit of the ridge, there would be almost no surface drainage. As far as known there are no springs in this vicinity.

The burden of bringing water must have been enormous. If procured from the lake to the north, which was the nearest water supply, it would have to be carried up a height of more than two hundred feet, part of the way over a perpendicular wall of rock.

If brought from the creek, it must still be carried up a steep hillside, through a heavy forest growth. If water was invariably used, then the ancients were indeed marvels of energy and preserverance.

An investigation of the rock and its checking, stratification and weathering led to the conclusion that it might be possible to work the stone easily with simple hammers, sledges, wedges and levers. Checked and broken, it would be possible to knock free great sections with sledges and afterward break them up. Several pieces of native rock were tested. They were lying on the surface and had been subject to the action of frost, moisture and the sun, and when struck with the stone hammers readily crumbled into small pieces. The mauls, however, showed no deterioration. Probably native rock from the depths would have presented greater difficulties.

Both Mr. Merritt and Mr. Hart have seen the cedar shovels or paddles found in the depths of some of the workings. These invariably shrivel and decay on being exposed to the air. They have seen the remains of wooden bowls, and Mr. Hart has in his possession birch bark taken from a pit and supposedly part of a basket or bucket used in removing earth or in bringing water. He also had a piece of rawhide throng found in the old workings.

Signs of Habitation, Etc.

Only once cache was reported. Mr. Hart tells of the finding of several copper implements beneath a tree near the mines; the

owner probably hid them here and forgot the place or was killed. It is probable that when the island is thoroughly cleared up, many more will be found, for, compared to the country in Wisconsin where such finds have been made, the whole of Isle Royale is a vast, howling wilderness.

Canoe Routes.

At the southwest end of Isle Royale is Washington Harbor, and at the Northeastern end, McCargoe Cove. Both of these must have been the points of departure of the old miners for the mainland, as they are the nearest sheltered harbors to the Canadian shore. This leads to the conclusion that the region about McCargoe Cove was the last one worked, or was in the process of being worked at the time of the coming of the French. For the hidden treasures had by no means all been found by the savages; as there was still plenty of copper here, it is unreasonable to suppose that a human being would take a trip of from fifty to one hundred miles on a stormy and dangerous sea to procure an article which existed in abundance near at hand. Such a trip would have been necessary to reach the workings on the southern shore. It is true that ore might have been carried overland, but aside from the small burden possible to be borne, is the immense difficulty in traveling through the woods of the island.

As there are no streams on the island which will float a canoe for any distance, there could have been no routes by boat through the interior despite the great number of large lakes found there.

The Trails.

There are today, on the island, the remains of several trails. Whether these are made on the old ways of the original miners, or were entirely new, cannot be said. But in as much as they follow the best routes, some at least must have been located on the original paths, if such existed.

At present there are the remains of a trail from the east end of Washington Harbor to Lake Desor, and from Lake Desor to the north shore; one from the South shore at the east end of Siskiwit Bay passing the Island Mine location; a trail also leads up the small river that drains Siskiwit Lake. One of the principal paths leads from Rock Harbor at a point opposite it's western entrance north to Sargent's Lake, thence west along the south and west shores of this body of water, finally cutting across to McCargoe Cove at it's southern end. A very short trail leads across the long finger to the north of Tobin's Harbor. This crosses at Monument Rock and is of use only to sight seers, as it does not reach the shore of Duncan Bay but terminates at Lookout Louise, the summit of a cliff several hundred feet above the Lake.

It is almost impossible for any one save an expert woodman to follow these modern trails so well, in the few short years since they were opened, has time obliterated them. This being the case with those of comparatively recent construction, it is an almost hopeless task to try and find the ones made by the ancient comers; cnly by making their location the result of logical reasoning, can their course be approximated. As to hoping to find any such as exist in Wisconsin or the neighboring states where the feet of untold generations of redmen have worn deep paths along the more travelled routes, this is out of the question for there does not appear to be enough soil covering the rocks of the island to admit of a trail wearing down to such a depth; and it is doubtful if enough of the old miners walked over a given path long enough to give it character.

Village Sites.

At present no sites of former habitations are known on the island, yet deductively, the presence of summer homes at least, can be established. The island is a continent in miniature, with a great lake system of it's own on the interior; the climate at and around the coast is cool and chilly, especially at night, yet on the interior it grows intensely warm during the day and the

evenings are not as cold as those on the shore where the breeze from the lake strikes and cools the land.

Besides, the coast is unsuited, in most places, to village sites. (Plate 6) It is high, with little beach and almost no sand. The residents of the eastern section of the island said that no sand was to be found anywhere on the island, but Mr. Norman who has taken up a homestead at Long Point, says that there is plenty of sand down in that region.

If villages existed they were probably located on the interior, and if much work is done near Long Point, sites may subsequently come to light in this part of Isle Royale. Should any graves be found, they will probably be uncovered in this sandy section as there is hardly enough soil elsewhere on the island to cover a body. Near McCargoe Cove are the graves of two white miners who died during the operation of the mines. One is marked by a heap of stones.

The aboriginees could very easily make their homes here, for the island affords every means of subsistence on which the Indian habitually relied. The best fishing to be found on the great lakes is in this vicinity. Years ago it was far better than at present. One of the fishermen said that, at a period only ten years back, fishing with a hand line in a space of two hours he took over sixty huge lake trout, fish weighing from four up to forty pounds.

Mr. Hart tells that some twenty years ago when he had trout and herring nets set, pickerel were so plentiful that in going over a single net stretched in Duncan's Bay, he loaded his skiff three times and took the fish to shore, throwing them away for at that time there was no market for this variety.

If, as these tales indicate, fish were as plentiful in comparatively recent times, what must they have been when the French first came to these shores.

On the island the great northern hare abounds, and consequently, mink, lynx and other predatory animals are numerous. One trapper, in a single season, captured eighty lynx, in addition to other fur bearers.

Caribou and moose were once found in large numbers on Isle Royale, and even today a few caribou and at least one moose roam the fastnesses of the hills.

Some edible plants and fruits were seen. At one of the small lakes flag was noticed growing, and another plant which appeared to be wild rice; but the shores were too marshy to admit of a close examination.

About McCargoe Cove strawberries grow in such profusion that it is impossible to move about without treading them under foot. They are large for wild berries, and have a most delicious, sweet flavor.

A few wild raspberry bushes were found; blueberries are said to grow at certain places on the interior; blackberries are found and also wintergreen.

A plant whose name could not be learned, but which somewhat resembles the wild geranium of Wisconsin woods, is found everywhere on the island. It has white flowers with huge petals, and the berries it bears are monsters, nearly two inches across. They were said by one of the fishermen to be white, and by another, red; they are edible.

While the eastern end of the island affords scant soil suitable to cultivation, on the south and west ends the old miners might have found situations favorable to the growing of maize, melons and tobacco.

If the natives did not remain on the island over winter, they probably made it their summer home, especially when the above list of food supplies is considered.

Should other farms be taken up, more will probably be known about camp sites within the next few years, but in the present state of the tangled forest, investigations looking to the location of camping places are of little value.

Dablon's Account.

As has been said before, Father Dablon in his account mentions the places at which copper abounds. He says copper is principally in a certain inlet where there are some very steep

beds of clay in the hills. This can refer only to McCargoe Cove, for there, and there only, is found the noticeable feature of clay hills. As one enters the Cove from the Lake, they appear especially noticeable; here are found the greatest numbers of workings, and here, according to Captain Francis, will be found the greatest and richest copper veins ever discovered.

Then the island only two gunshots distant from Minong (Isle Royale) and between the middle of the island and the end that faces northeast, can only mean Hill Island. The island far out in the lake may mean Passage Island though Mr. Merritt says, "I have never known of any copper being found on Passage Island, and do not know of any evidences of any having been discovered there."

Or it may mean Gull Rocks, or Batteau Rock, thirteen and eighteen miles distant from the main island. This is yet to be determined.

The Miners.

Who were the ancient workers? In the light of Dablon's account there can be no doubt that they were the various tribes of Indians of whom Father Allouez speaks when he says "This lake is the resort of twelve or fifteen distinct nations." For if Dablon had not visited the island, and his statement that he hoped to pay it a visit the same summer shows he had not, then his information must have been obtained from Indians, and he so states in the opening paragraph, who were perfectly familiar with the island, for even in his rehearsing of the fact gleaned from them he is so exact in his statements as to put to shame some of the later commentators.

If the Indians did mine the copper, and if their forefathers were the original discovers of the wonderful storehouse, the great question is, What became of the vast amount of copper they must have extracted?

It is true that copper from Lake Superior regions has been found in many and distant spots. P. V. Lawson in The Story of the Rocks and Minerals of Wisconsin, pp. 130, 179, 180 says,

"The native copper for hundreds of specimens discovered

SITE OF OLD TRAMWAY IN McCARGOE COVE

LOOKING ACROSS A MODERN PIT

Plate 2

space on the northeast side and also a cleft like indentation on the south side. The natural conditions of the last-mentioned landing appear to have been improved by artificial means. It is twenty feet wide by about sixty feet in length, and has a gradual slope to the lake, the rock being generally smooth throughout. On each side are perpendicular walls of rock. Small boats could easily be hauled out here, especially with the aid of timbers laid for the purpose. Near it, and all along it, wherever there are indications of copper veins, are the circular pits of the "ancient miners." Though of small size (from 2 to 5 feet in diameter, and about as many feet in depth) they are remarkably distinct. At this place the rock is mostly as level as the floor of a room, and the well-like pits are immediately perceived to be the work of human agency. * * * (Plate 8)

Fig. C

At two places, at each end of the circular pits, the copper-veins in the wall-like cliff had been attacked and partly excavated. The rock was discolored as if from the action of fire, and at the base of the more central point the sandstone was considerably hollowed. All these works exhibit the same roughish surface, totally unlike the action of water (Plate 9)

Immediately at the end of the southern landing already described, is a marked circular depression, occupying nearly the center of the island, and presenting some indications of artificial origin. But about thirty five feet northwestward of the head of the landing occurs a more remarkable excavation. This is of rectangular form, twenty five by twenty feet, and with an average depth of nearly four feet. It was filled with water as were the pits.

On the day in 1911 on which the pictures were secured, there was an extremely strong wind blowing, and great difficulty was experienced in reaching the island. A landing was effected on the northeast side and the boat drawn from the water and with much effort, up the declivity, being left on the steep slope which has a pitch of nearly forty-five degrees. The writer was alone, and as the wind continued to increase in velocity, fear of being marooned shortened the stay and as thorough an examination of the different points as should have been, was not made.

Grass and shrubbery still cover the summit of the island, but the southern slope is bare, indications pointing to this section of the island being swept by the seas. An old life preserver was found at almost the center of the island, apparently tossed there by the seas sweeping up the supposedly artificial landing.

No indications of the use of fire were observed nor does it seem possible that the discolorations could still be seen or would remain under the constant stress of weather. The rock at all points appeared to be smoothed by the action of water.

The large square excavation was particularly noted. There was only a trifling amount of water on the bottom, not over half an inch, and the floor could be observed plainly. It is perfectly level with no observable marks of tools or digging. (Plate 10)

The southern boat landing does have the appearance of having been artificially formed, because of it's regularity, yet it is possible that it is a natural formation. It does not seem logical that Indians would go to all the tremendous labor necessary to work such an opening when the island is so small as to be unsafe

or a residence, and when the copper yield could not have been great. (Plate 10)

Modern Indians on Isle Royale.

As the Northwest Trading and Trapping Company maintained a post here during the latter part of the eighteenth century, it is probable that Indians frequented the island at that time.

Only one instance of a visit of Indians during recent years was reported. Mr. Norman said that about fifteen years ago an aged Indian, his squaw and his grown son came to and camped on the Amygdaloid channel of Fish Island for several weeks. They said they came to search for greenstones (chlorastolites) but it is peculiar that they should have made their permanent camp so far from the greenstone beaches. These are at the lower end of Rock Harbor, fully twenty-five miles from the camp site of the Indians.

Conclusions.

The greatest number of ancient copper workings are in the region about McCargoe Cove. An enormous amount of copper must have been obtained.

The miners were Indians, for Dablon could have secured his information from none others.

The mines were worked, probably by means of fire and water, the disintegrated rock being pulverized by small stone hammers held in the hands. Some of the mining was probably done without heating the rock.

Trails undoubtedly existed, and also summer camps; probably winter ones, too, though the bodies of the dead were generally removed from the island for interment elsewhere.

The principal conclusion to be drawn, however, is that there is at least an entire summer's work on Isle Royale for a competent archeologist.

SOUTH END OF McCARGOE COVE, ISLE ROYALE

ROCK HARBOR

Plate 3

STONE HAMMERS

AN ABORIGINAL WORKING IN THE FOREST

Plate 4

STONE HAMMERS AMONG THE ROOTS OF A FALLEN TREE

Plate 5

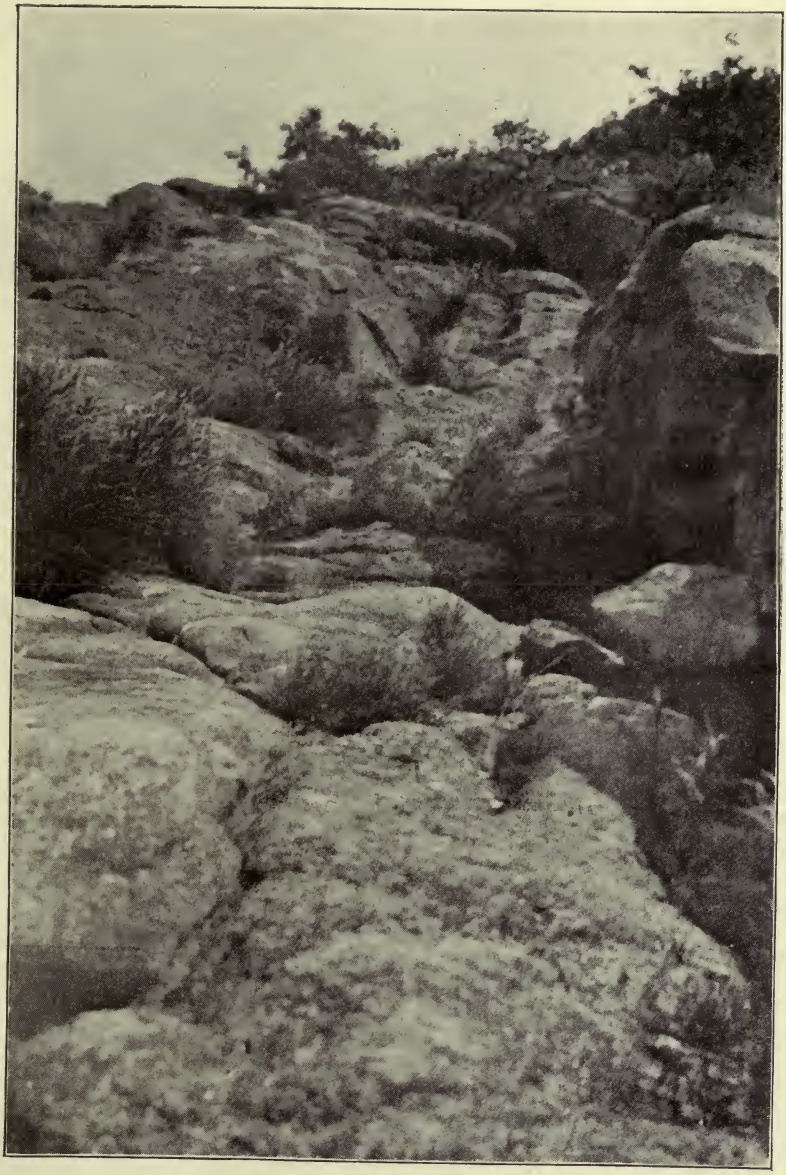
THE NORTHEASTERN SHORE OF ISLE ROYALE

FALLEN TREE LYING ACROSS AN ANCIENT PIT AT McCARGOE COVE

Plate 6

TRIANGLE ISLAND

Plate 7



ROW OF PITS ON TRIANGLE ISLAND

Plate 8

WATER IN ONE OF THE OLD PITS ON TRIANGLE ISLAND

Plate 9

SQUARE PIT ON TRIANGLE ISLAND

SOUTH LANDING PLACE, TRIANGLE ISLAND

Plate 10

Vol. 10 October to December, 1911 No. 3

THE WISCONSIN ARCHEOLOGIST

THE STATE LANDMARKS ASSEMBLY AT PRAIRIE DU CHIEN

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities.

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SESSIONS

These are held in the Lecture Room in the Library-Museum Building, in Milwaukee, on the third Monday of each month, at 8 P. M.

During the months of July to October no meetings will be held.

MEMBERSHIP FEES

Life Members, $25 00. Sustaining Members, $5.00

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All communications in regard to the Wisconsin Archeological Society or to the "Wisconsin Archeologist" should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison Wis.

TABLE OF CONTENTS

Vol. 10, No. 3

ARTICLES

	Page
The State Landmarks Assembly at Prairie du Chien, Charles E. Brown	105
The Detroit Frauds	121
Omaha Arrowmakers	123
The Winnebago as Builders of Wisconsin Earthworks	124
A Campaign Against Bogus Relic Makers and Distributors	130
A Memorial to White Crow	131
Archaeological Items	133
Indian Notes	138
Publications	139

ILLUSTRATIONS

Louis Lotz, Milwaukee ..... *Frontispiece*

Plate	Facing Page
1. American Fur Trading Company Warehouse at Prairie du Chien	108
2. Old French Cemetery	112
Fort Crawford Military Cemetery	112
3. Unveiling of Tablet on an Indian Mound on Signal Hill	116
4. Cross-shaped Earthwork in a Group of Mounds at Madison	126

LOUIS LOTZ
Milwaukee

THE WISCONSIN ARCHEOLOGIST

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THE STATE LANDMARKS ASSEMBLY AT PRAIRIE DU CHIEN

SEPTEMBER 29–30, 1911.

CHARLES E. BROWN

The city of Prairie du Chien, one of the two oldest towns in Wisconsin, with a history extending back into the days of the French regime, was chosen by the Wisconsin Archeological Society as the place for its 1911 state landmarks assembly. Prairie du Chien is charmingly located at the western border of the state on the Mississippi River, and just above the mouth of the Wisconsin. It occupies an alluvial plain and has for a background miles of high wooded river bluffs. Separating the smaller from the larger business and residence portion of the town is a Mississippi River slough which still bears the name given it by the early French of Marais de St. Freol. Along its Mississippi waterfront are many small wooded islands. Many pages might be devoted to a description of the natural beauties of the environs of the city. This old Wisconsin frontier town has never received the attention which it deserves from American tourists and travelers. Not even Green Bay is richer in remains of historical and archaeological interest. Its great groups of prehistoric Indian earthworks have in the past received the attention of Cyrus Thomas, Stephen D. Peet, Increase A. Lapham and of other less noted archaeologists. Many of the mounds which they knew have now been destroyed but a large number of others yet remain, especially on the bluff tops overlooking the city.

In the early days of Wisconsin history Prairie du Chien was an improtant center of the Northwest fur trade. The Wisconsin Historical Collections contain a wealth of information on the subject of its early history.

The Assembly

This year's state assembly has the distinction of being the first which the Wisconsin Archeological Society has held in western Wisconsin. The purpose of the meeting was: (1) To create a state-wide interest in the need of preservation and educational value of the archeological and historical remains and sites of Prairie du Chien, and of other southwestern Wisconsin localities. (2) To make known the deep interest of the Society and of its co-working organizations in the proposed Mississippi-Wisconsin River state park, of which it has been for several years an advocate. The date for the Assembly had been set thus late in the year in response to the request of the western Wisconsin members and in order to enable the completion of the necessary preparations by the local reception committee.

Secretary Brown and an advance party consisting of Mr. Walter Wenz, Milwaukee; Prof. Albert S. Flint, Mrs. Jessie R. Skinner, Mrs. E. C. Wiswall and Mrs. C. E. Brown, Madison, and Mrs. Christie Negley, Arena, arrived in the city on the day before the meeting and established the Society's headquarters at the Dousman House. Here they were soon joined by other members and friends of the Society. Vice-president W. W. Warner of Madison, and Mr. Isaac S. Bradley, assistant superintendent of the State Historical Society, and others arrived on the morning of the first day of the Assembly.

The Pilgrimage

At two o'clock on the afternoon of that day (Friday, September 29) all members guests and prominent residents of Prairie du Chien gathered at the Dousman House for a pil-

grimage to the many local sites of archaeological and historical interest. Mr. Charles Grelle, Hon. A. H. Long and Mr. W. H. Graves of the local reception committee assumed charge of the visitors who were first conducted to the places of interest along the Mississippi River waterfront in the vicinity of the hotel. Here there were viewed:

1. The old warehouse of the Diamond Joe line of steamboats, a relic of old Upper Mississippi River steamboating days.

2. The site of the early warehouse of the American Fur Trading Company.

3. The store of the fur-trader, Michel Brisbois. It is strongly built of quarried stone and is two stories high.

4. The site of the old ferry by means of which hundreds of prairie schooners carrying settlers bound for the Northwest were in early days transferred to the Iowa shore.

5. The site of the first bridge across the Upper Mississippi. Its pile supports are still to be seen in the river bed.

6. The site of the early American frontier fort Shelby. This stockade fort was built in 1814 by a company of United States troops under Lieutenant Perkins. The Dousman home now stands on the site of the fort. It was captured shortly after by a British expedition under Colonel McKay composed of several companies of Canadian voyageurs and Indians. The fort then became known as Fort McKay. It was held by the British until 1815.

7. The residence of Hercules L. Dousman, who came to Prairie du Chien in 1827 as an employee of and afterward became the local agent of the American Fur Company. The house is built on a large Indian mound. According to Rev. Alfred Brunson this mound was explored and found to contain Indian bones, and guns and other articles obtained by its authors from the whites.

At this place carriages and automobiles provided by the Prairie du Chien citizen's reception committee were in waiting for the pilgrims. In these they were speedily seated and the long

and very enjoyable ride was begun. Chairman Charles Grelle in an automobile with Vice-president Warner and Hon. Robert Quigley as guests lead the procession. In this part of the city a number of small houses are built on Indian mounds, these being shown to the pilgrims as they rode along. It is said that some were so erected to escape the high waters of the river which in early days sometimes covered this section of the city. Some of these mounds are from 40 to 50 feet in diameter and must have been originally from six to eight or more feet high. In no other place in the state is a similar sight to be seen.

French Town

The long line of carriages now left the city and proceeded northward for several miles along a charming country road which follows the base of the picturesque Mississippi bluffs. On the top of one of these the marble shaft which marks the grave of the old fur-trader, Michel Brisbois, who is said to have died in about the year 1837, was seen. Crossing to another road lying nearer the river, the pilgrimage passed through French Town where a dozen or more small homes of early French settlers are still in existence, and are today occupied by their descendants.

A halt was made at the old French cemetery, which is a small plot of ground surrounded by the remains of a former wall built of pieces of limestone. Two of the graves, those of the trader Jean Joseph Rolette (1781-42) and of his daughter, Elizabeth, are covered with stone sarcophagi. Between these is another grave covered with bricks laid in the form of a low arch. Another grave, that of Mrs. Alexander Gardipi, has at its head a wooden cross and is surrounded with a wooden picket fence. All of the other graves are now level with the surface of the ground. Their locations are indicated by rough fragments of limestone jutting up through the sod at their heads.

AMERICAN FUR TRADING COMPANY'S WAREHOUSE AT PRAIRIE DU CHIEN

Plate 1

On the opposite side of the road is the Dousman cemetery where reposes the noted fur-trader, Hercules L. Dousman, and members of his family. Strung diagonally across several fields in this neighborhood are a considerable number of conical mounds of formerly large size. These have been under cultivation for a number of years but are all still quite prominent. A several minutes halt was made near these tumuli during which Secretary Brown was enabled to give a brief account of their method of construction and probable purpose.

At Lowertown

A trip was then made to the settlement known as Lowertown, which lies a short distance south of the city. Here there was pointed out to the pilgrims the site of a stockade fort built, it is stated, by the French traders in the year 1737. In this neighborhood stands the house of Rev. Alfred Brunson said to be one of the first frame houses to be erected in this part of the state. He was a Methodist Episcopal minister and superintendent in 1836 of the Upper Mississippi and Lake Superior mission. In this vicinity were formerly several interesting groups of Indian burial and effigy mounds, some traces of which may still be seen. The visitors were also given an opportunity to view the fine buildings, and grounds of the recently established Sacred Heart University.

Old Fort Crawford

A return was now made to the city where the pilgrimage halted on the site of the early American Fort Crawford. The first fort of this name was erected by Brevet General Smythe, colonel of the Rifle regiment, in the year 1816. It is described by Maj. S. H. Long as being about 340 feet square and built of wood. The magazine, 12x24 feet in size, was of stone. The block houses were two stories high. One was built on a large Indian mound. The fort would accommodate about five companies of soldiers. The building of the second Fort

Crawford was begun in 1829 and completed in 1832. It was constructed of stone and was quadrangular in shape. On the north and south sides were officer's quarters. The east, and west sides were occupied by two buildings about 175 feet long. The enclosure thus formed was about 250 by 400 feet. Major Zachary Taylor was in command of the fort until the fall of 1836. Jefferson Davis was a lieutenant. The last garrison at the fort was during the winter of 1855 and 1856. It served as a hospital during the Civil War and was sold by the government in 1864. Of the buildings only a portion of the hospital now remains. The property upon which it is located belongs to a citizen of Prairie du Chien, who is a member of the State Historical Society. Its preservation should thus be assured. Some of the barns and other buildings in the city are built of stone from the old fort buildings. On the adjoining grounds of St. Mary's Academy is preserved one of the iron-barred windows of the fort jail. The home of Gen Brooke, who succeeded Taylor as commandant is now occupied as a dormitory by the Prairie du Chien sanatorium. Adjoining the sanitorium grounds is the U. S. Fort Crawford Military cemetery which is protected by an iron fence and is otherwise well cared for by the government.

The pilgrims halted for a time at each of these places while brief accounts of their history were given by Mr. W. H. Graves and other citizens present. Of all of the many interesting places visited during the pilgrimage none proved of greater interest to the visitors than the site of this early frontier fort.

In several store windows on the main business street of the city interesting exhibits of archaeological and historical specimens were made for the benefit of the visitors by Mr. Charles Cornelius, Mr. Louis Martner and Beach Brothers.

The Evening Session

The evening meeting of the Assembly was held in the Metropolitan Opera House. the use of which had been se-

cured by the citizens' reception and entertainment committee for this purpose. When the session opened at 8 o'clock a large and enthusiastic audience composed of members of the Society, citizens, and pupils of the city schools were present. It was conducted by Hon. A. H. Long of Prairie du Chien. Seated on the platform with him were Vice-president Warner, Hon. Isaac S. Bradley and Prof. Albert S. Flint, Rev. George Pickel of Prairie du Chien, Hon. Robert Quigley, Secretary Brown, and others. The program was opened with music by the young ladies and gentlemen of the high school orchestra and glee club, a feature provided by Principal Gunderson and which contributed greatly to the pleasure of the occasion. In a pleasing address Judge Long extended to the visiting archaeologists and historians, and their friends, the formal welcome to the city of the citizens of Prairie du Chien. He expressed himself as particularly pleased that the city should have been chosen for a gathering of this nature and felt certain that it would have the desired effect of creating a greater local and state interest in the preservation of its many prehistoric and historic landmarks.

Rev. George Pickel of Sacred Heart University, the next speaker, gave an interesting account of the history of Prairie du Chien and surrounding country from the time of the coming of the early French explorers, priests and traders to the arrival of the first American settlers. Secretary Brown sketched the work of Dr. Increase A. Lapham, the pioneer archaeologist of Wisconsin, and explained how this important work was being continued by the State Archeological Society. He gave an account of the history of antiquarian research at the mouth of the Wisconsin River in Crawford and Grant counties, and pointed out the importance of its continuance. To create a greater local interest in the local Indian memorials, he stated, was one of the purposes of the present state meeting. He then gave a description of and explained the purpose, authorship and educational interest of the mounds, graves, enclosures, village sites, planting grounds,

mineral diggings, flint and pipestone quarries, caches and other features of the state's archaeological history. He closed his address by expressing the appreciation of the members and friends of the Society for the warm welcome which had been extended to them by Prairie du Chien citizens.

Hon. Robert Quigley, McGregor, Prof. A. S. Flint, Madison, Hon. G. H. Schulie, Elkader, and Mr. H. Geo. Schuette, Manitowoc, were then in turn called upon and responded with talks which added greatly to the meetings interest and enthusiasm. After a few appropriate closing remarks by the chairman the meeting adjourned.

The Excursion to the State Park Lands

On the following morning a large company of members of the Society, visitors and citizens gathered at the Mississippi waterfront where the Eclipse, a fine river steamboat secured by the citizens' committee, was in waiting. Leaving Prairie du Chien the steamer steered its course through a small maze of islands to the main channel of the great river and after a short run made a landing at the picturesque bluff-bound city of McGregor. Here the company of excursionists was augmented by the addition of a considerable number of ladies and gentlemen. Some others followed in private launches. The steamer then continued its course down stream giving to the pilgrims, who crowded its upper and lower decks, an opportunity to admire the beauties of the river scenery. On the Iowa side there were pointed out the lofty bluff known as Pikes Peak, from whose crest the intrepid Lieut. Zebulon in his first explorations of the Mississippi, first unfurled the American flag in the year 1805, and at its feet the entrance to the widely known Pictured Rocks glen, and in the acquirement of which as a state park site thousands of citizens of Iowa are know to be deeply interested. It appeared to be the sentiment of all present that the acquirement of this beautiful tract of land in the public's interests should not be longer

THE OLD FRENCH CEMETERY

FORT CRAWFORD MILITARY CEMETERY

Plate 2

delayed. On the top of this and neighboring bluffs are interesting groups of burial, linear and animal shaped Indian earthworks some of which would be thus also permanently preserved to Iowa people. As Iowa has within its bounds only a comparatively small number of these remarkable animal forms their protection should be a matter of public concern.

Signal Hill

As the steamer proceeded down the historic waterway a view of the great bluffs lining the Wisconsin shore was obtained. From the point where the waters of the Wisconsin mingle with those of the Mississippi southward to where nestles the quiet little hamlet of Wyalusing, the three most prominent points along the bluffs on the proposed state park lands have come to be known as Point Lookout, Signal Hill and Sentinel Hill. More appropriate names for these promontories it would be difficult to select. In the river at their base are numerous tree and shrub overgrown islands, some of them containing small lakes, and separated from the mainland by river sloughs. Crossing to the Wisconsin shore at a point a short distance above Wyalusing the Eclipse slowly worked its way for about a quarter of a mile up one of the largest of these river sloughs where a landing was effected, and the entire company of visitors disembarked on the shore at the base of the bluffs. Soon several hundred enthusiastic excursionists were engaged in ascending the rocky tongue of Signal Hill. The climb was a hard one but all were soon assembled on its crest. At this place the bluff is said to be five hundred feet above the river below. The view up and down the river and across to the Iowa shore is magnificent. Here on the narrow crest is located one of the fine groups of mounds for which the state park lands are famous. The present mound system is nearly half-a-mile in length and is well known to Wisconsin archeologists as the "Procession of Mounds", a name long ago given by Moses Strong, Jr., the assistant of

Increase A. Lapham, to similar series of mounds existing in this section of the state.

The Procession of Mounds

The present "procession" consists of 14 conical, 13 linear and a single effigy mound. The effigy was probably intended by its aborginal builders to represent either the bear or buffalo. In this "procession" the mounds follow one another so closely that one may in places almost step from the edge of one to the next. The conical mounds are from 25 to 35 feet in diameter, and the linear or embankment-shaped mounds from 65 to 130 feet in length and from 15 to 18 feet in width. All of the conical mounds have been, as the tell-tale depressions in their tops plainly show, explored in time past by the unskilled methods of the relic hunter. The effigy is about 60 feet in length. The animal is headed in a general southerly direction. Just what may have been the purpose of arranging the mounds in this particular fashion with the animal mound near the head of the procession future researches may, or may not, discover. Probably the effigy represents the clan totem of the tribesmen interred in the conical mounds.

After giving to all an opportunity to carefully inspect these interesting monuments of the ancient Indians of Wisconsin, those present were assembled about the effigy while a descriptive metal tablet was unveiled on its body. Rev. Mr. S. T. Kidder of McGregor, being introduced by Secretary Brown, delivered a brief but impressive unveiling address. The unveiling was very gracefully performed by little Miss Vivian Glenn, the daughter of Mr. Robert Glenn of Wyalusing, the public-spirited owner of the proposed state park lands. The tablet is the gift through the Society to Wisconsin people of Mr. James M. Pyott of Chicago, one of its active members, who will be long remembered as also the donor of the fine tablet erected by it on the great bird mound on the State Hospital grounds, at Mendota, during its 1910 state assembly at Madison. It bears the legend:

* * * * * * * * * * *

* "Procession of Mounds" *

* Length about one half mile *

* Marked by the Wisconsin Archeological Society, *

* September 30, 1911 *

* * * * * * * * * * *

Point Lookout

This ceremony completed those present strolled across Green Cloud Hill, a fine stretch of tableland which has the distinction of having in recent years harbored for a brief period of time the camp of the Winnebago chief Green Cloud and his band, this being the last Winnebago camp in this region. Following down an adjoining hillside slope the company passed several other mounds and the remnant of an old Indian trail and then began the ascent of Point Lookout, the most beautiful promontory on the park lands. This point is at the northwest corner of the park and towers directly above the mouth of the Wisconsin. From its top a view for miles up the Wisconsin and as far both up and down the Mississippi is to be had. The panorama thus exposed to the gaze of the enthusiastic excursionists was magnificent. The courses of the two mighty streams, like silver ribbons, could be traced for a long distance between the setting of verdure clad bluffs. On the opposite bank of the Wisconsin lay the picturesque city of Prairie du Chien.

Point Lookout is not without its historic interest. It is thought that from its top Father James Marquette and his associate, Louis Joliet, on their voyage of discovery, in the year 1663, secured their first view of the great "Father of Waters," which they had canoed down the Wisconsin to find.

On the top of this point a picnic dinner was served. Many of the excursionists had brought with them their lunches. Others were served with sandwiches, cakes, apples and coffee and other eatables, a large quantity of which had been provided for the

company through the generosity of Mr. and Mrs. Robert Glenn. Another treat which all present appreciated were the smoked Mississippi River sturgeon contributed to the dinner by members of the McGregor party. Never was a picnic dinner better enjoyed than that served to the hungry archaeologists and their friends on the top of Point Lookout.

Open-air Meeting

After dinner some of the excursionists explored the interesting caves located on the steep side near the top of the Point, while others visited two fine effigy mounds in the vicinity. Soon all were recalled to the scene of the dinner to participate in an open-air meeting of which Judge A. H. Long was by common consent chosen to act as chairman. Standing in a large circle in an open space on the very crest of the Point the company listened to two minute talks by the following persons called upon by the chairman. Senator Asahel Chapin of McGregor expressed his pleasure at being able to be present at so notable a gathering. He spoke of the recognized present need of state parks and of the example already being set by the State of Wisconsin in this direction. He told of his own deep interest in the proposed Wisconsin and Iowa Mississippi River state parks and expressed the hope that both projects to conserve to the public two already widely appreciated beauty spots would soon be successfully consummated. His remarks were greeted with enthusiastic applause. Mr. Geo. H. Squier of Trempealeau expressed his interest in the very interesting Indian earthworks on the park lands and hoped that the acquirement of these beautiful acres by the state would secure their preservation for all time. He treated his audience to a description of the great tabular mound and other earthworks at Trempealeau. Mr. Walter Wenz of Milwaukee spoke of the interest of the members of the Wisconsin Archaeological Society in the Wisconsin-Mississippi river park project. The results of the present excursion were such as to make of him, as it should of all others, an enthusi-

UNVEILING OF TABLET ON INDIAN MOUND

Plate 3

astic supporter of the undertaking. Mr. H. Geo. Schuette of Manitowoc had come for a long distance across the state to be present at the meeting. He spoke feelingly of the great hospitality shown its guests by the citizens of Prairie du Chien. He expressed it as his belief that this assembly at historic Prairie du Chien, and on the beautiful park highlands, would do much to increase the growing public interest in the safe-keeping of Wisconsin's Indian and pioneer antiquities, and natural beauties. Dr. P. L. Scanlan of Prairie du Chien related some interesting facts of lower Wisconsin Valley history. Prof. A. S. Flint of Madison and Miss Florence L. Clark of McGregor expressed the great pleasure taken by themselves and others in the Assembly. State Senator Luce of Republic City, Nebraska, whose boyhood home was on the banks of the Mississippi in Wisconsin, strongly endorsed the project to secure the Glenn lands for state park purposes. Secretary Charles E. Brown explained that the Wisconsin Archeological Society had been among the very first to point out to the state the desirability of a state park on the Mississippi at the mouth of the Wisconsin and had ever since been active in its support of this project. Since they were first offered and considered for such use the Glenn lands had been visited by state officers, landscape architects and persons interested in state park plans and all had agreed after an inspection of their broad acres of bluff tops, valleys and uplands, that no more beautiful or desirable site could be found in this section of the state. Nearly 1710 acres were included within the boundaries of the proposed park, which had a frontage of about four miles along the Mississippi and of two and a half miles on the Wisconsin. He then proceeded to describe the some of the many sights of archeological and historical interest within the park confines. The former included Indian mounds of all classes (burial, linear, effigy and chain mounds), village sites, planting grounds, remnants of trails, and the site of an early French trader's cabin, old maple sugar camps, early lead prospect diggings, former rattlesnake dens, reminders of old steamboating and lumber rafting days

and other features of great interest. There were likewise a number of fine springs, walnut groves, caves, a waterfall, pictured rocks, fine woodland paths and rocky hillsides. Some of the more prominent and attractive places on the park lands were known by such interesting descriptive names as Roll-away, Linden Valley, Winnoshiek, Green Cloud Hill, De Kaury, etc. Two great rivers and two railroad systems made the site easily accessible to campers and visitors. The village of Wyalusing was located at the southern extremity of the park, and a bridge across the Wisconsin was all that was needed to connect the park with the hospitable city of Prairie du Chien. He predicted that the benefits to that city and to Grant County towns of a state park at this point would within a very few years time be very great. The establishment here of a state or national park had been a favorite idea for many years of the Glenns, father and son. Owing to the great personal interest of Mr. Robert Glenn, and of others interested, these broad acres were now being placed at the state's disposal at a figure known to be far less than what they would bring if sold acre by acre. Residents of southwestern Wisconsin should welcome and do every thing possible to speed the progress of the park project. In closing he took occasion to again express the grateful appreciation of the Wisconsin Archeological Society and its guests of the very hospitable treatment received by them at the hands of the citizens of Prairie du Chien and McGregor, and from the Glenn family and other freinds. He hoped that some day another state assembly might be held in this charming section of the state.

The Messrs. Robert and Edward Glenn were then called upon and responded with short addresses in which they made known their pleasure in being honored by the visit of so large a company of friends from many cities in Wisconsin and Iowa.

Judge Long, who has been one of the staunchest friends of the state park project, closed the informal meeting with a strong appeal for both the Wisconsin and Iowa Mississippi River state park projects. The coming of the Wisconsin Society to Prairie

du Chien had been a great pleasure to its citizens, and he hoped that some day the organization might again gather there.

The speaking program having come to a close the excursionists strolled back over the hillsides and through the beautiful valley to the steamer landing, whence all returned by boat to Prairie du Chien and to their homes. Thus closed very enjoyably and successfully the Society's state assembly at Prairie du Chien.

Those Attending

No attempt was made to keep a regular record of the names of the many persons in attendance at the Assembly. Among those present were: Mr. W. W. Warner. Prof. A. S. Flint, Mrs. Jesse R. Skinner, Mrs. E. C. Wiswall, Mr. I. S. Bradley, Mr. and Mrs. C. E. Brown and Mrs. J. E. Schlosser, Madison; Mr. Walter Wenz, Milwaukee; Mrs. Christie Negley, Arena; Mr. H. Geo. Schuette, Manitowoc; Mr. G. H. Squier, Trempealeau; Dr. J. S. Walbridge, Berlin; Mr. H. L. Pendleton, Hon. G. H. Schulie, Elkader; Mr. J. P. Albee, Janesville; Mr. R. L. Gordon, Watertown; Mr. Henry French, Galena; Mr. T. E. Howell, La Crosse; Mr. Frank Myers, Portage; Mr. and Mrs. A. P. Wicks, Rockford; Mrs. D. Strangeway, Yakima, Wash.; Hon. and Mrs. Luce, Republic City, Neb.; Mr. C. V. Orton, Viroqua; Miss Althea R. Sherman, National, Ia.; T. R. Royal, St. Paul; Mr. Robert Collier, Patch Grove; Mr. and Mrs. Robert Glenn, Mr. Edward Glenn, Miss Elma Glenn, Wyalusing; C. W. Wright, Winona; Mr. C. A. Charles, Dubuque; Mr. A. E. Storr, Mr. Joseph Hinn, Messrs. Roach, Fennimore; Mr. E. A. Arnold, Platteville. Mr. and Mrs. E. A. Rouse, St. Louis. McGregor furnished an enthusiastic company among whom were Miss Florence L. Clark, Hon. Robert Quigley, Rev. S. T. Kidder, Mr. and Mrs. W. H. C. Elwell, Miss Dou Elwell, Mr. and Mrs. Frank Hatch, Rev. and Mrs. Lusk, Mr. Larry Jennings. Mr. Frank Kinsely. Prof. and Mrs. Beriah Dimmitt, Miss Georgia Barker. Mr. and Mrs. Karl Bickel, Dr. Alice M. Clark, Mr. Robert Freeman, Hon. and Mrs. Asahel Chapin,

Mr. Donald Peick, Mrs. M. Schall, and Miss Marie Waters. Among the Prairie du Chien friends were Hon. and Mrs. A. H. Long, Mr. and Mrs. Charles Grelle, Mr. and Mrs. Henry Otto, Mr. and Mrs. Louis D. Dousman, Miss Alice E. Green, Miss Ruth Gray, Prof. Nicholas Gunderson, Mr. J. S. Earle, Miss Emma Douglas, Mr. C. C. Case, Mr. Charles Cornelius, Mr. Louis Cornelius, Hon. Edward McCloskey, Mr. W. H. Graves, Rev. George Pickel, Dr. and Mrs. P. L. Scanlan, Mrs. Alex. Athey, Rev. James J. Dailey, Rev. William Felt, Mrs. D. F. Horsfall, Miss Louise De Loramire, Louis De Loramire, and Mr. and Mrs. J. H. Peacock. A large number of Wisconsin friends who sent in their acceptances to the Secretary did not attend the Assembly because of the rainy weather prevailing at this time in many sections of the state. In addition to the Wisconsin Archeological Society the following organizations were represented by members or officers, Mississippi Valley Historical Association, State Historical Society of Wisconsin, Iowa State Historical Society, Minnesota State Historical Society, Wisconsin Federation of Womens Clubs, Iowa Federation of Womens Clubs.

EDITOR'S NOTE.—The tablet unveiled on the mound on Signal Hill during the Assembly is to be mounted on the face of a large boulder thus preventing its removal from the mound. Extra copies of this issue of the bulletin may be secured by those participating in the Assembly by mailing four cents in stamps for each copy to the Secretary to cover the expense of mailing.

THE DETROIT FRAUDS

The Deseret Museum Bulletin, New Series No. 2, Salt Lake City, September 16, 1911, is devoted to an illustrated paper by Director James E. Talmadge entitled "The Michigan Relics, A Story of Forgery and Deception." It gives the results of an investigation instituted by him under the Museum's auspices of the well known Detroit relic factory.

"At irregular intervals during the last twenty years, there have appeared, in newspapers and magazines, reports of the digging up of alleged relics of antiquity in certain parts of Michigan. The objects thus unearthed constitute a class of their own, differing in certain features from all other archaeological material found in America or elsewhere. The finds comprise a variety of objects, such as small caskets, tablets, ornaments, weapons, tools, smoking pipes, and vessels of pottery. The materials of which these objects consist are clay, both unbaked and baked, slate of different colors, and copper. Practically every piece thus far reported is inscribed, the clays by impression of type-pieces while the receptive surface was still moist, the coppers by hammer impact of harder dies, and the slates by graving tools."

In November, 1909, Dr. Talmadge made a visit to Detroit for the purpose of personally investigating these curious Michigan "relics." He relates that he was "courteously received" by Mr. Daniel E. Soper and Father James S. Savage and was permitted to view their collections of "so-called ancient relics," which consisted of an "array of artefacts of clay, copper and slate" every piece bearing the crazy "characters" by which this junk is readily recognized. He suggested to these gentlemen his desire to examine the structure of the mounds" from which these "relics" were procured, a proposal which they

"promptly concurred in" naming a certain James O. Scotford....as the most desirable man to hire as a digger." Having been warned of Scotford's ability as an explorer, Dr. Talmadge demurred at this suggestion but his "demurrer was courteously, diplomatically, but nevertheless firmly overruled." On November 15 he accompanied Soper and Scotford to a woodland on the outskirts of the city. The "mounds" whose exploration was to be undertaken he found to be tree falls and other small knolls, the latter being plainly of "artificial origin." The length of these hummocks was not more than four or five feet, with an average width of two or three feet, and their height from two to three feet. The mounds were found to be constructed of lake sand. Scotford did the digging. The first mound opened was "moss covered" and "bore a good growth of willows," and showed no signs of recent disturbance. It yielded an axe made of commercial copper somewhat resembling in shape a European battle-axe of the Middle Ages, and inscribed with the "hieroglyphics" for which the Detroit fakes are famous. From other mounds opened on this and the following day there were taken several slate tablets and a copper knife. On one of the tablets there appeared a rude "graphic representation of the Noachian deluge," seemingly a favorite subject of the Detroit fakers. Leaving Detroit Dr. Talmadge confirmed his own judgment of the fraudulent character of the six specimens obtained with the assistance of Scotford and Soper, by personally submitting them to the examination of archaeologists connected with the American Museum of Natural History, New York, and the Bureau of American Ethnology, at Washington. He afterward returned to Detroit and without announcing his presence to Soper and Scotford with the help of hired diggers opened up twenty-two mounds similar in general appearance to those in which under Scotford's skilful digging, he "had found so many artefacts." It is scarcely necessary to explain that "not one of the twenty-two yielded so much as a scrap in the way of artifact or relic." We must infer that all of those

found on the occasion of his first visit had been "planted" for the occasion.

In his paper Dr. Talmadge gives illustrations and descriptions of the Detroit "relics" found during his investigation and of others which he found in the collections of Soper and Rev. Savage. All are fakes of the very poorest grade and are profusely "inscribed" and covered with pictorial incidents of Bible, and ficticious history. A schoolboy would have but little difficulty in imitating most of them.

These Michigan "relics" were long ago denounced by Prof. Francis W. Kelsey, of the University of Michigan, and recently by Dr. Frederick Starr and others in various anthropological publications, magazines and newspapers.

Omaha Arrowmakers

In the recently published 26th Annual Report of the American Bureau of Ethnology Miss Alice C. Fletcher gives the following information concerning the method formerly employed by the Omaha in making stone implements.

"The manufacture of stone implements was accomplished in two ways: (1) by flaking by pressure from an elk horn, or (2) by placing the piece of flint between the folds of a strip of rawhide, holding this between the teeth as in a vise and working it sideways so as to break or chip the edge of the flint within the skin without injury to the teeth. Men made all the stone implements used in felling trees, as the stone axe and wedge; these were ground into shape and smoothed, a slow and tedious operation.

Disks about four inches in diameter and an inch in thickness were made in the same manner. These disks were used to crush kernels of corn into meal, also wild cherries into pulp for cooking; they were mainly used for grinding corn when traveling, as the large mortar and pestle were inconvenient for transportation." (p. 338)

THE WINNEBAGO AS BUILDERS OF WISCONSIN EARTHWORKS

During the month of August, 1911, there came to Madison from the Nebraska reservation two Winnebago Indians, Mr. Oliver Lemere and Mr. John Rave. Both men were in the employ of Dr. Paul Radin of the American Bureau of Ethnology, who for several years past has been conducting researches among their tribe for the government. They remained in Wisconsin until the first weeks in September. Both were Indians of exceptional intelligence. Mr. Lamere is a grandson of Alexander Lemere, one of the group of early Lake Koshkonong fur-traders, and a grandson of Oliver Armel, an early Madison fur-trader. Mr. Lamere acted as Dr. Radin's assistant and interpreter. Mr. Rave, the old man of the party, was very well versed in Winnebago tribal history and traditions and his services to the Bureau in this field have been recognized as particularly valuable. During their stay in Madison the writer was given an opportunity to pilot these gentlemen to the sites of a number of mound groups and old Winnebago Indian camp sites located near the shores of Lakes Mendota and Wingra. These proved of great interest to them. Among other mounds which they were taken to see was the interesting effigy preserved on the West Washington Street public oval, and marked by the Society during the Madison Assembly of 1910 with a small descriptive tablet. After making a careful examination of the outline of this mound Mr. Rave expressed himself as satisfied that its identification by local archaeologists as intended to represent the bear was correct. Being himself a member of the Winnebago bear clan he was particularly pleased to be able to see a good example of emblematic animal-shaped mound of this type. He stated at this time that he him-

self was descended from a branch of his tribe whose early home was on the shore of Lake Michigan, presumably in the neighborhood of the present city of Milwaukee. In the vicinity of the above bear effigy (on the edge of Vilas Park) are a group of linear mounds. When questioned by the writer in regard to the probable purpose of these he expressed himself as believing them to have been erected by the early Winnebago to serve as locations for their "long houses." It was then and on several occasions afterward pointed out to Mr. Rave that such an explanation of the use of this class of earthworks would hardly be accepted by local archaeologists as these linear mounds frequently are of a length of from 100 to 500 or more feet. This information did not, however, have the effect of making him change his information of their purpose. Asked what advantage was to be gained by erecting such earthen structures for house sites he replied that it was to shed the rain. In cases where their length was great several houses might be erected on a single mound. He is not the only Winnebago Indian who has offered this explanation. Theories of the use of the linear mounds as defensive structures or as sites of habitations have been quite generally discarded by archaeologists. In a recent paper published by him in Ohio Archaeological Quarterly (Jan. 1911) Mr. A. B. Stout, a leading investigator, writing of the linear mounds of Wisconsin gives it as his opinion that they also are symbolic structures, all other theories having failed of support. Mr. Rave was shown several of the many large bird-shaped earthworks located about the Madison lakes. These he expressed himself as believing to be intended to represent the "thunder bird," the totem of an important Winnebago clan, which is still in existence. This bird he stated is sometimes pictured as having a forked tail. He was thereupon informed that a bird mound of this type was in existence in a group of mounds located on the southeast shore of Lake Monona, and that other examples had been located in several localities in the state. Of some of these plats and sketches were

shown to him. He was shown the bird-shaped effigies on Observatory Hill and on the Edgewood grounds. He thought it likely that some other bird mounds were built to represent the now extinct Winnebago pigeon and hawk clans.

In a number of localities about Madison are to be seen earthen representations of a long-tailed animal which early students of Wisconsin antiquities occasionly described as "lizard" mounds, but which are now generally called for convenience of description "panther type" mounds. These interesting structures Mr. Rave felt assured were representative of the Winnebago "water spirit," a mystrious animal mentioned in their mythology and represented in their clan organization. It will be noted that this explanation agrees with that obtained by Mr. Stout from an old Winnebago of the Dekorah family, at the lower Dells of the Wisconsin River, in 1910. (Wis. Archeo. v. 9, no. 4.)

In the midst of a group of linear mounds located on the shores of a small pond or lake on the Backus property, immediately west of the city, is an interesting cross-shaped earthwork. (See Fig. A.) This figure lies in a grassy pasture and is very well defined being about one foot to a foot and a half high. The four limbs measure about 95,100,150 and 188 feet in length respectively and are about 12 feet in width. An opportunity did not present itself to take Mr. Rave to see this interesting earthwork but a plat of the group was shown to him by the writer in the presence of Dr. Radin. This he examined and without any hesitation pronounced the cross to be in all probability intended to represent the Winnebago symbol of the "Earth-Maker," a well known deity corresponding to the Algonquian manido. He explained that according to the information which had been handed down to him from his Indian forbears it was at one time a custom to mark out, or build up on the soil with earth or other materials in their villages, a cross-shaped figure. This figure still appears occasionly on rattles, drums and on other ceremonial paraphernalia. It is shown on several such specimens of Winnebago

CROSS-SHAPED EARTHWORK AT MADISON

Plate 4

origin in the State Historical Museum. Cross-shaped earthworks are said to occur in several other localities in Wisconsin. Pioneer archaeologists occasionally mistook bird-shaped earthworks for crosses and so described them.

Mr. Rave was also shown a group of burial mounds located on the pleasure drive in front of the Edgewood grounds on Lake Wingra In discussing the matter of the construction, purpose and origin of these with the writer at the time, he stated that according to the information which had come down to him thru several generations of relatives the Winnebago in the early days of their life in Wisconsin erected just such structures for purposes of interment. The stone chambered mounds he considered to have been constructed to contain the remains of persons of particular distinction. He was unable to give any explanation of the probable significance of the so-called chain mounds which occur in groups of Indian mounds in several localities in Wisconsin. Of these the writer was unable to show him an example. It is to be regretted that a visit could not have been made with him to the intaglio effigy at Fort Atkinson.

In discussing Winnebago social organization with Mr. Rave and Dr. Radin it was learned that the buffalo clan is said to have resided in the olden time on the shores of a small lake in this section of southern Wisconsin. It is described as being surrounded by high rocky bluffs and appears to correspond with the glacial lake known as Devil's Lake. If this tradition of the habitat of the buffalo clan is accepted there may be good reason to believe that some of the effigy mounds in the lower Wisconsin valley which archaeologists have believed to probably represent the bear were in reality intended by their Indian authors to represent the buffalo. The occurrence of several or a number of mounds of this shape in groups, sometimes arranged in lines, appears to show that this thought is worthy of consideration. La Salle speaks of the abundance of buffalo in the lower Wisconsin valley in the year 1682.

After leaving Madison Dr. Radin and Mr. Rave went to Green Bay, where they visited the old Winnebago village site at the Red Banks, and from there preceeded to the modern Winnebago village at Wittenberg. Mr. Lamere returned to Nebraska and on his return to Wisconsin spent a day with Mr. P. V. Lawson about Lake Winnebago and at Elkhart Lake. He then joined the other gentlemen at Wittenberg.

While at Wittenberg Dr. Radin obtained considerable information from the old men concerning the mounds, the making of pottery, etc., which will be published by the Bureau. In a letter addressed to the writer during his stay there, he gives the following information:

"The long mounds have been interpreted by every Indian questioned, not as defensive works but as places to dodge behind and as they are found in greatest abundance in those places where, according to the Indians, ferocious battles occurred, there may be something in their theory. I regard it as a theory however. Some of them are unquestionably snake effigy mounds and some, especially the lowest ones, may be bases of houses that were raised in order to make them shed rain."

It has been shown that neither the locations of, or arrangement of the linear mounds in groups permit of their being considered as defensive earthworks. The height of most of them is such that they would afford little or no protection against an enemy.

Writing to the writer from Winnebago, Nebraska, Mr. Lamere who had been requested to seek further information of some of the Indians in regard to the mounds states: "An Indian told me that his father used to tell him that the totem mounds would be placed in their fields that they would plant. I thought that you would like to know this so I write you of it." The planting grounds were on the outskirts of the villages and the inference in this case is that by constructing figures of their clan animals in the vicinity of their villages

their inhabitants were protected against their enemies, real and supernatural.

In his recent letter Dr. Radin states that he has learned that the Winnebago were at one time builders of earth lodges. We shall await with interest the publication of such information as he has obtained on this subject. Up to the present time we have no very satisfactory information of the occurrence of the characteristic indications of such lodges in Wisconsin. Our fellow workers are requested to assist in the search for the earthen circles and ovals which must mark the former locations of collapsed lodges of this nature. A few small earthen enclosures have been located but these have never been considered to have been the remains of earth lodges. From the construction of earth lodges to the building of earthen mounds is but a step.

The present notes are printed with a view to informing our co-workers of the fact that a fruitful field of ethnological research is open to careful investigators and that we may expect the future to add very greatly to our present knowledge of the significance especially of the emblematic earthworks of Wisconsin and adjoining portions of Iowa, Illinois and Minnesota. It is plain that in this section of the country at least ethnological science may greatly assist in the interpretation of our archaeological history.

CHARLES E. BROWN.

LANDMARKS

Mrs. Jessie R. Skinner of Madison, chairman of the Landmarks Committee, W. F. W. C., will be pleased at all times to learn of the preservation or marking of pioneer or Indian landmarks in any locality in the state. The Society and the Committee are aiding each other in every possible way.

A CAMPAIGN AGAINST THE BOGUS RELIC MAKERS AND DISTRIBUTORS

On the cover page of a recent issue of The Archaeological Bulletin, Secretary Allen Jesse Reynolds, has caused to be printed the following advertisement:

"Wanted! Co-workers in every state of the Union to help press the fight against makers and distributors of bogus Indian relics. You are not asked to make a personal fight against the individual offender but you are asked to agitate and to keep on agitating until a law is enacted in each and every State that will cover every phase of fraudulent and dishonest practice with which our study is now cursed. . . . . and has been for years. Wisconsin now has a law (thanks to the Wisconsin Archaeological Society) that should be the law of every State. This law was published (as a Bill) in the Archaeological Bulletin, March number, Page 50. President Jeancon will look after Colorado, the writer will take care of Indiana when the next Legislature convenes. Other members have promised to present the matter before the next Ohio Legislature. How about your State? Will you step forward to the "firing line?" Let me know at once.

REYNOLDS."

Secretary Reynolds has the right idea. This traffic in spurious archaeological and other Indian materials should no longer be permitted to continue. Ridgedly enforced state laws are sadly needed in many states and especially in Michigan, Ohio, Virginia, and Tennessee. Other state and national archaeological societies and state historical societies owe it to the students, public museums, and the public, to encourage the enactment of proper laws for the suppression of these now widespread evils.

A MEMORIAL TO WHITE CROW

Several members of the Wisconsin Archaeological Society and others have determined to honor the memory of the noted Winnebago chief White Crow by the erection of an appropriate monument on the site of his early village on Carcajou Point on the northwest shores of Lake Koshkonong, in the town of Summer, Jefferson county. White Crow was a prominent civil chief and orator of his tribe and an early friend of the whites. He was a signer of the treaties of Butte des Morts in 1827, Green Bay in 1828 and Rock Island in 1832. He was one of the party of Winnebagoes who accompanied Major Forsyth and Indian Agent John H. Kinzie to Washington in 1828. During the stirring time of the Black Hawk war in 1832 he served as a guide to Col. Henry Dodge's command of Wisconsin militia. He was sent to the camp of Black Hawk to secure the freedom of the Hall girls who had been taken prisoners at the slaughter at the Davis farm near Ottawa, Ill., a mission he successfully accomplished. The prisoners were returned to the whites at the fort at Blue Mounds. White Crow was thus a friend to the whites in a day when the Winnebago held the key to a more or less desperate situation. It will be remembered that there were in this year nearly 5,000 Winnebagoes in Wisconsin and an uprising of their chiefs in favor of Black Hawk might have led to the extermination of the handful of white settlers then in the state.

White Crow is said to have been about fifty years of age at the time of the Black Hawk war. He died in 1834 and was buried where the village of Cross Plains is now located. His daughter is reported to have been an Indian girl of great beauty. She became the wife of the Winnebago chief, Yellow

Thunder, and is known in history as "the Washington Woman."

In 1910 the Sauk County Historical Society erected a monument near Baraboo to the memory of Yellow Thunder, and the Manitowoc Historical Society a similar monument to Chief Mexico at Manitowoc Rapids. A start in the right direction has thus been made.

For the carrying out of the proposed monument plan the White Crow Memorial Association has been organized with H. L. Skavlem of Janesville as acting president and Charles E. Brown of Madison as acting secretary and treasurer. To the fund which is to be raised all interested persons are invited to contribute. Carcajou Point, where the monument is to be erected, is one of the most attractive places on the shores of picturesque Lake Koshkonong. It is hoped to carry the plan to completion during the coming year.

A few copies of a pamphlet, "Prehistoric Earthworks of Wisconsin," of which Mr. A. B. Stout is the author, are in the Secretary's hands and may be purchased of him at 25 cents a copy.

This pamphlet is of a very helpful nature and is illustrated with many cuts.

A few copies of "The State Assembly at Madison," by C. E. Brown are offered to friends at the same price.

ARCHAEOLOGICAL ITEMS

William A. Phillips reports to the Society on a cache of flint implements found in about the year 1875 on the farm of Mr. Moses Lyon, in the NW. ¼ of Section 20, Wauwatosa Township, Milwaukee County. About 250 blades from 2 to 5 inches in length were found in a cavity beneath a large rock. Mr. Lyon presented them to Mr. Richard Gilbert, Jr. from whom they were afterwards stolen.

From Mr. E. H. Burnham there is received a description of a stone mill located by him on the Chippewa River within about one mile of Holcombe, Chippewa County. It is cut in a stone weighing between 150 or 200 pounds and has a capacity of about two quarts.

Mr. John H. Glaser reports the finding by himself near the mouth of Mud Creek, in Section 3, Menasha Township, Winnebago County of a fine copper chisel. This specimen is 5¾ inches in length and about 1½ inches in width at the cutting edge. One end terminates in a point.

Mr. J. P. Schumacher sends an outline sketch of a small silver double-barred cross which has recently come into his possession. It is about 2⅕ inches long. The lower and larger arm is about 1⅗ inches long. Both limbs have the frequent trefoil terminations. It comes from the Lake Superior shore. Recently an elaborate silver Roman cross was obtained from a grave near the Lake Michigan shore, at Cross Village, near Harbor Springs, Michigan. It differs in style from any of the specimens illustrated in the recent number of the Wisconsin Archeologist, or in Beauchamp's New York State report. The vertical and horizontal arm are connected near the point of intersection by four quadrants with small heart-shaped ornaments on their outer edges. The four extremities of the arms are foliated, those of the horizontal arm terminating in small anchor-shaped figures. Engraved tracery appears on the surface of the cross. The upper arm is furnished with a ring for suspension.

A room in the new public library building at Waupun has been set aside and furnished for use as a public museum. The collection to be exhibited will consist of archaeological and ethnological materials, natural history specimens, and maps and manuscripts to be presented or loaned by citizens. Mr. B. W. Davis, a member of the Wisconsin Archeological Society and trustee of the library, has been the active spirit in this praiseworthy undertaking. Members of the Society may be able to assist this new museum with desirable donations.

Several years ago Hon. E. Decker bequeathed to Kewaunee County his collection of archaeological and other specimens. This collection is now to be catalogued and installed at Kewaunee for public use.

The Wisconsin Archeological Society has received invitations to hold future state meetings at Two Rivers and at Chippewa Falls. The calling of a state assembly entails a large amount of hard work on the part of the secretary and a considerable expense to the Society and members and friends residing in the place where it is to be convened. Therefore unless a much larger number of the members themselves respond by attending these gatherings they had best be discontinued for several years at least. The time devoted by the secretary and other officers to arranging a program, sending out invitations and other printed matter, in newspaper and other advertising, might better be taken up witn necessary field work. No more attractive locations could have been chosen than those selected for the recent Madison and Prairie du Chien landmarks assemblies. The local members and friends of the Society in each instance exerted themselves to the utmost to provide for the entertainment of visiting members and their guests yet the number of members who assisted the meeting by their presence was far from what it should have been and not up to the number attending in recent years gatherings held in other Wisconsin cities. That these recent meetings were as successful as they were was to a vary large extent due to the splendid rallying to our colors of interested citizens, members of the State Historical Society and of local societies and women's clubs. On both occasions many members of the Society residing in the lower Wisconsin Valley, at Milwaukee and other places within easy travelling distance of the assemblies failed to put in an appearance. In many cases there was no good excuse for such negligence and absence of interest. Such lack of support is discouraging to say the least. There are on the Society's roll a considerable number of members who have never attended a state assembly or pilgrimage in the six years during which these have been held. On the other hand there are a faithful few who can always be depended upon to be in attendance. To these the Wisconsin Society and its cause owe merited praise. The good which results from these summer meetings to the Society and to the residents of the cities in which they are convened cannot be measured in words. Directly or indirectly hundreds of persons benefit by their holding. The enthusiastic interest which is there aroused is widespread in its effects.

Members of the Society who have been delinquent are urged to carefully consider this complaint of the secretary. If a state meeting is held during 1912 it will be because of a request in which a majority of the active members will join.

Rev. S. T. Kidder of McGregor has very kindly prepared for the Wisconsin Archeological Society a plat of the Indian earthworks on the Mississippi bluffs on the Iowa side opposite the mouth of the Wisconsin. It includes all of the mounds from Pike's Peak on the south to Point Ann on the north; some five or six distinct groups. Included are conical, linear and effigy mounds, a total of 41 or 42. On several of the points the mounds are arranged in lines. There is a single chain mound in these groups. It is made up of three conical earthworks connected with each other by embankments, being similar to some on the Glenn park lands on the Wisconsin side. The largest of the conical mounds is 27 feet in diameter. The smallest of the linear mounds is about 34 feet long and the largest 231 feet long and about

18 feet wide. Three others are 99, 105 and 141 feet in length respectively. There are seven effigies one or more being connected with all but one of the groups. All are of the same type, being evidently intended to represent the bear, or buffalo. These effigies are from 66 to 102 feet in length. All but one appear to be headed away from the points of the bluffs. In one group three follow each other rather closely. They are at the western extremity of a line of linear and conical mounds, the latter being nearest the edge of the bluff. One of the linear mounds is curious in that it has a conical mound at one end.

The Iowa groups measured by Dr. Kidder are worthy of a full description. This cannot however be given at this time. If the Iowa plan of a Mississippi River state park is carried through several of these interesting groups should be permanently preserved. The widely known Pictured Rocks glen separates two of the bluff points upon which two of the groups are located. When the Wisconsin park on the opposite shore becomes a reality these Iowa mound groups will undoubtedly attract the attention of many visitors. Dr. Kidder will be remembered as a former member of the Wisconsin Archeological Society and one who has not lost his interest in archaeological field work since leaving his home state.

The Extension Division of the University of Wisconsin offers several lectures on the subject of Wisconsin and American archaeology. Information concerning these may be obtained through Mr. J. J. Pettijohn, acting secretary of the Department of Instruction by Lectures.

The Bureau of American Ethnology is planning to prepare and publish an enlarged edition of Prof. Cyrus Thomas's "Catalogue of Prehistoric Works East of the Rocky Mountains." The large quantity of information which the Wisconsin Archeological Society has assembled since the publication of the original catalogue in 1891 will be made available to the Bureau in publishing the Wisconsin section. Members who have assisted the Society will receive credit in the new catalogue.

Dr. W. H. Bailey has favored the Society with a description of a triangular stone adze which was recently found near Little Falls, on the Chippewa River. This specimen is 12 inches in length and about 2 inches in width near the cutting edge. The lower surface is smooth and the other surfaces roughly flaked. The finding of this specimen in Chippewa County considerably extends the northward range of these implements in Wisconsin.

There have recently been admitted to membership in the Society Hon. Harvey Ingham, Des Moines; Hon. S. N. Hartwell, Germania; Mrs. T. W. Baker, Waunakee; Miss Althea R. Sherman, National; Mr. Emil Schenk, Mikana; Miss Louise and Master Louis De Loramire, Prairie du Chien; Mrs. W. H. C. Elwell, McGregor, and Mr. J. H. Glaser, Appleton. During the month of October there occurred the death of Mr. August Uihlein of Milwaukee. Mr. Uihlein had been for years a member and patron of the Society. During the month of November the organization lost another interested friend in Mr. Carl H. Doerflinger of Milwaukee. Both men belonged to the early class of

Milwaukee German business men who by their activity have done so much to create an intelligent interest in natural history and archaeology in that city. The death of both men is sincerely regretted.

In the recent excavation of a sand pit on the Kiel farm on the south shore of Lake Butte des Morts, in Winnebago County, the bones of five Indian skeletons and those of a pony were unearthed. Accompanying these burials were a broken pottery pipe, four beaver jaws, a piece of iron possibly a portion of a trap, an iron sheath knife, two shorter pieces of knife blade, a piece of wood with adhering pieces of leather and ornamented with brass-headed tacks, a badly rusted section of gun barrel, four valves of large clam shells, and a piece of a sandstone whetstone. There were also five trade copper, brass and iron bracelets, one made of horn, a large animal bone from which pieces had been cut, three bone implements each about ten inches long and one-half inch wide, and a barbed bone fish spear. Indian bones have been disinterred on this property from time to time.

Mr. Joseph Ringeisen, Jr. has recently added to his collection of birdstone ceremonials three additional specimens. These include two formerly described in the recent bulletin as in the Horace McElroy and Milwaukee Public Museum collections. The third specimen was found near Brown Deer, in Milwaukee County. It is finely made of banded slate and about 5¼ inches in length. This specimen possesses the unusual feature of a vertical elevation on either side of the head and which crosses the head where it joins the neck. Its base has the usual perforations.

Members of the Society will regret to learn of the removal from Wisconsin of Mr. A. B. Stout, for years one of the state organization's most active officers and field workers. Mr. Stout has assumed charge of the laboratory of Botanical Gardens, in New York. While in Wisconsin he published under the Society's auspices A Summary of the Archaeology of Eastern Sauk County and The Archaeology of the Lake Koshkonong Region, the latter in conjunction with Mr. H. L. Skavlem. Both bulletins have by their valuable character won deserved recognition. Through Mr. Stout's fieldwork and frequent articles, talks and lectures many Wisconsin citizens became interested in Wisconsin's prehistoric Indian remains and in the need of their preservation. During the summers of 1909 and 1910 he was employed by the State Historical Society of North Dakota to conduct archaeological surveys. Here also his services were of a noteworthy character. It is greatly to be regretted that a permanent position for so talented and efficient an archaeologist could not have been found in the Middle West, in a field that he loved.

The Wisconsin Society announces to its members and friends that the three bills which were introduced in the 1911 session of the state legislature were safely passed and have now become state laws. These bills were published in the Wisconsin Archeologist, v. 10, no. 1. The destruction, mutilation or removal of Indian monuments on properties belonging to the state itself is thus made punishable by fine or imprisonment, or both. The manufacture and sale of fraudulent archaeo-

logical objects has likewise become a criminal act and is punishable by law. The Society has received from the state an appropriation of fifteen hundred dollars for the purpose of conducting archaeological surveys and researches within its bounds.

At their October meeting the Society's executive board passed a resolution thanking all of its members who had been active in securing the passage of these measures. To Mr. Arlow B. Stout, Mr. Arthur Wenz, Mr. H. L. Skavlem, Prof. A. S. Flint, Rev. F. A. Gilmore and others who appeared with Secretary Brown before the legislative committees to explain these measures, the Society has particular reason to be grateful. Members may now assist the Society by seeing to it that infractions of these laws are reported and enforced.

There has been some discussion of a plan for the raising of a special fund or funds for the purchase by the Society from time to time of small plots of land upon which there are at the present time located single mounds or small groups of mounds which because of their character it is especially important to preserve to posterity. At the present time some of these properties can be secured at a very reasonable figure. There are in Wisconsin many wealthy men and women who might be interested in providing funds for so valuable an educational undertaking. If thought desirable such small tracts might when acquired be placed in the care of the state park commission. We mention this matter now in order that our members and patrons may give to it the careful consideration which it deserves.

At the Society's request the City of Milwaukee has erected an artistic bronze tablet upon a burial mound located within the limits of Lake Park. This is the last of a group of similar mounds, and also the last of many groups of Indian burial, effigy and linear mounds once located on the lands now occupied by the city. This mound is now frequently visited by classes from the city schools and by hundreds of other visitors to the park. Mr. Arthur Wenz is deserving of great credit for his activity in urging upon the park board the need of properly marking this old memorial of early Indian occupation.

The Society is indebted to Mr. W. W. Radley of Rural and to Mr. T. C. Sherman of Milwaukee for interesting several persons in becoming members. Other members are requested to also thus aid the Society. Members and patrons are needed in every section of Wisconsin. Membership blanks may be secured through the Secretary.

Secretary Brown is preparing a paper on the bannerstone ceremonials of Wisconsin. Members are requested to send to him descriptions and outline drawings of such implements in their own or other collections.

INDIAN NOTES

Prof. Edward Kraemers of the University of Wisconsin hopes to induce the Wisconsin Winnebago to undertake the distillation of wintergreen oil from the plants so abundant in the northern woods. They are to be encouraged to build small distilleries for this purpose. A small experimental station has already been established at the Winnebago mission near Black River Falls, the work being in charge of Rev. Father Stucki. If it can be successfully established the industry will employ a considerable number of Indians during months in the year when they would otherwise be idle. Congressman Esch of La Crosse is reported to be interesting the bureau of plant industry at Washington in furthering the plan.

There is present need of the organization in our state of an association of men and women who will undertake the task of encouraging the continuance of the old Indian arts of bead-working, quill-working, basket making, bag weaving, etc. These industries are slowly disappearing, despite the fact that the interest in the products of Indian art is growing. At the present time such articles as the Indians produce are largely purchased or otherwise acquired by traders and others residing in the vicinity of the reservations, who in turn dispose of them to the tourist and visitor at exorbitant prices. The Indian himself derives but a small profit from his work, and this encourages the production of articles of an inferior quality. If an organization of the nature proposed would undertake to open a store in one or two of the larger cities of the state where native Indian products could be marketed the Indians would be able to secure a fair profit on their products and be otherwise benefited.

The 1911 Proceedings of the State Historical Society will contain a paper by Hon. J. S. Anderson of Manitowoc, on the Indians of Manitowoc County.

"Judge Anderson came to this State while Indians still lived and hunted on the affluents of Manitowoc River. He describes the fauna of this region, and then gives his own recollections of the Indian band with whom he came in contact, their habits and customs; and describes an Indian council with its dances and ceremonies. Waumegasako, the Manitowoc chief who has recently been honored by a monument, Katoose, and L Chandelle are sketched with a vivid pen. The paper ends with a description of the last Indian visitation to Manitowoc; in a fleet of birch bark canoes."

PUBLICATIONS

The American Antiquarian and Oriental Journal, a quarterly publication devoted to American, classical, biblical and oriental archaeology, is now issued from Benton Harbor, Michigan. Prof. J. O. Kinnaman is the editor.

The Peabody Museum of American Archaeology and Ethnology. Harvard University, has published The Archaelogy of the Delaware Valley by Ernest Volk. For twenty-two years Mr. Volk working under the direction of Prof. F. W. Putnam, has been conducting archaeological researches in the glacial deposits of the Delaware Valley at and in the vicinity of Trenton. In the present finely illustrated report of his work "evidence is presented showing that man was living in the Delaware Valley at the time the Trenton gravels were laid down. The bone of the musk-ox and the portion of the elks antler, found in the gravel, give evidence that human bones could also have been preserved under the same conditions, and this is proved by the discovery of a portion of a human femur in the same gravel, with the fragment of a human parietal near by.

That man's artifacts are also found in situ in these deposits the numerous photographs taken by Mr. Volk, of which * * * a portion are reproduced, are sufficient proof that they are as old as the yellow drift deposit. The chipped pieces of quartz and a few other chipped stones found in the gravel, if really showing the work of man as they seem to do, are confirmatory facts, while the occurence of the two human bones in the gravel deposit shows that man was somewhere in the valley when the gravel was being laid down."

The State Historical Society of Minnesota has published The Aborigines of Minnesota by Dr. H. N. Winchell. This valuable publication contains descriptions and plats of the numerous mound groups in this state, the data being largely obtained from the surveys of Alfred J. Hill, Prof. T. H. Lewis and Hon. J. V. Brower. About half of the volume of 760 pages is devoted to a description of the Indians of that state, their history, habitations, dress, implements, etc.

Members of the Wisconsin Society are urged to see to it that their files of the Wisconsin Archeologist are complete. The reserve supply of some issues is nearly exhausted. They can assist the Society and the cause by urging the public libraries of their home cities to secure sets while the opportunity to do so still exists. The future value of these to local students will be great.

Your Aid Is Desired

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The Wisconsin Archeological Society is endeavoring to awaken a live interest in the great historical and educational value of Wisconsin's antiquities. It is encouraging the preservation of representative groups of Wisconsin mounds; is conducting surveys and researches, and assisting in the establishment of archaeological collections in the educational institutions of our state.

Become a Member of the State Society and Encourage the Work Now in Progress

Its worthy and very necessary labors deserve the full support of all intelligent and public spirited citizens. No one desires that the antiquities of our state shall be destroyed before a full record of their location and character shall have been made.

o o o

The Society has 600 members now. It wants three times that number.

Subscriptions to its research and survey funds are needed.

Donations of collections and specimens will be thankfully received.

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Annual membership, $2. Sustaining membership, $5.
Life membership, $25.

Address

THE WISCONSIN ARCHEOLOGICAL SOCIETY
Chas. E. Brown, Secretary and Curator,
MADISON, WISCONSIN.

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THE WISCONSIN ARCHEOLOGIST

THE BANNER STONE CEREMONIALS OF WISCONSIN

FOURTH ADDITION TO THE RECORD OF WISCONSIN ANTIQUITIES

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
AT MADISON

Wisconsin Archeological Society

MILWAUKEE, WIS.

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities.

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TABLE OF CONTENTS

Vol. 10, No. 4.

ARTICLES.

PAGE

The Banner Stone Ceremonials of Wisconsin, C. E. Brown.... 145–64
Summer Session of the School of American Archaeology..... 164
Fourth Addition to the Record of Wisconsin Antiquities, C. E. Brown 165–87
Archeological Items 187

ILLUSTRATIONS.

Banner Stone, Springfield, Marquette County.....*Frontispiece*

PLATE — FACING PAGE

1. Showing the Distribution of Banner Stones in Wisconsin 148
2. Group of Mounds at Morris Park, Madison..... 172

FIGURE — PAGE

1. Tabular Banner Stones..... 149
2. Square Banner Stones..... 151
3. Reel-shaped Banner Stone..... 152
4 & 5. Axe-shaped Banner Stone..... 152–53
6. Butterfly-shaped Banner Stone..... 155
7. Oval Banner Stones..... 157
8 & 9. Crescent and Double-Crescentic Banner Stones..... 159
10. Knobbed Banner Stone..... 160
11. Bayonet-form Banner Stones..... 162
12. Pick-shaped Banner Stone..... 163
13. Boat-shaped Banner Stone..... 163

BANNER STONE

Springfield, Marquette County

Ringeisen Collection

THE WISCONSIN ARCHEOLOGIST

Quarterly Bulletin Published by the Wisconsin Archeological Society.

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THE BANNER STONE CEREMONIALS OF WISCONSIN

CHARLES E. BROWN

In his Chapter XX of Volume I of his recently published work, "The Stone Age in North America," Professor Warren K. Moorehead has collected much of the scattered information now available on the subject of the forms, method of manufacture, distribution and possible uses of the interesting class of aboriginal stone ceremonial objects commonly known to archaeological students as banner stones. The Wisconsin notes for this chapter were furnished by the writer of the present article. Some changes in the classification there presented are here adopted and some additional information, since obtained, of the distribution of certain forms included.

Professor Moorehead thus describes the method of manufacture of banner stones. "There are some sites in this country where slate and shale occur. These are not as hard as granite, but they are not always soft. So far as I can ascertain aboriginal man visited such places and secured masses of material. He reduced this by pecking or pointing with stone hammers or round blocks of flint (for a flint pebble makes a better hammer than other stones).

After pecking with stone hammers the surfaces and sides of the slate or shale until he had reduced it to the desired shape the worker began to grind the stones. The scratches on several of these specimens indicate that they were ground vigorously with other gritty stones or rubbed back and forth on the edges of larger stones.

Large fragments of slate, shale, granite and blooded quartz he did make into winged objects. Because of the thin wings it was necessary for him to work carefully and probably to place one-half of the specimen on a raised surface covered with a piece of buckskin or hide and to rub that until he was ready to turn the specimen and work on the other wing. At best the process was a long and laborious one, as the many unfinished objects of this character attest.''

He states that an examination of a large series of banner stones shows that the drilling was not undertaken until the making of the specimen had nearly been completed. Most specimens were perforated with a tubular drill as is evidenced by the small core remaining in the center of the unfinished perforations of some specimens. The absence of any indication of a core in others shows that solid drills were also employed for this purpose. The drilling successfully completed it remained only to carefully fine-grind and polish the specimen to bring it to a state of perfection. He mentions a locality at Martins Creek, Pennsylvania, where slate and shale occur and where he obtained many unfinished banner stones. He figures no less than thirty-five distinct forms of banner stones not a few of which are of well known and widely distributed types. Examples of some of the most unique and interesting of these have not yet been found in Wisconsin. It is evident from a comparison of those illustrated in his numerous plates and figures with our Wisconsin specimens that the latter are in both workmanship and material the equal of any found in other states. Unfinished specimens also appear to occur nearly as frequently here as elsewhere. Broken specimens re-drilled for use as ornaments occur here as well as in other regions. Concerning the probable uses of banner stones the ''Handbook of American Indians'' offers the following information:—''In some of their features these stones are related to pierced tablets (gorgets), and in others respectively, to boat stones, bird stones, spade stones (spuds), tubes (see articles on these several topics), and platform pipes, and there can be little doubt that all of these classes of objects were related to one an-

other in symbolism or use. Nothing is definitely known, however, of the particular significance attached to them, or of the manner of their use, save by inference from their form and the known customs of the tribes. It appears probable from the presence of the perforations, that they were mounted for use on a staff, on a handle as a ceremonial weapon, or on the stem of a calumet, but the appearance of similar winged forms as parts of the headdress suggests connection with the headdress. An illustration of a modern Sioux ceremonial wand with two buffalo or cow horn points is presented as suggestive of the manner in which banner stones were mounted in prehistoric times. That they were ever used as ornaments on the stems of calumets archaeological students will find it difficult to believe. That they formed parts of headdresses is also most unlikely. The axial perforations which are a common feature of all ceremonials of the banner stone class would scarcely be necessary were they employed in such a manner. These by their character indicate quite plainly that they were made for the reception of a wooden handle. It remains for some fortunate archaeologist to find a specimen with the handle in place to settle this question. Moorehead figures a rough unfinished slate blade (resembling in its shape a well known banner stone type) which is bound to a short cleft hickory handle. (See his Fig. 352.) It is unperforated. This specimen, he states, was found on the banks of the Wabash River in Indiana, on the site of a former Miami village. This specimen, he believes, "was picked up from its ancient site by some Miami Indian who was in search of a suitable instrument for tapping sugar trees. As the specimen was of the right weight, and shaped something like a hammer head, he lashed it to a stick and used it as an instrument with which to drive pegs or chips into the sugar maples. The original handle has been preserved, although it is now frail and much decayed. The Miamis lived on that site about seventy years ago, and the specimen was found shortly after they had departed for their reservation west of the Mississippi." He does not believe that the Miami had "the faintest conception of the original or true import of the object

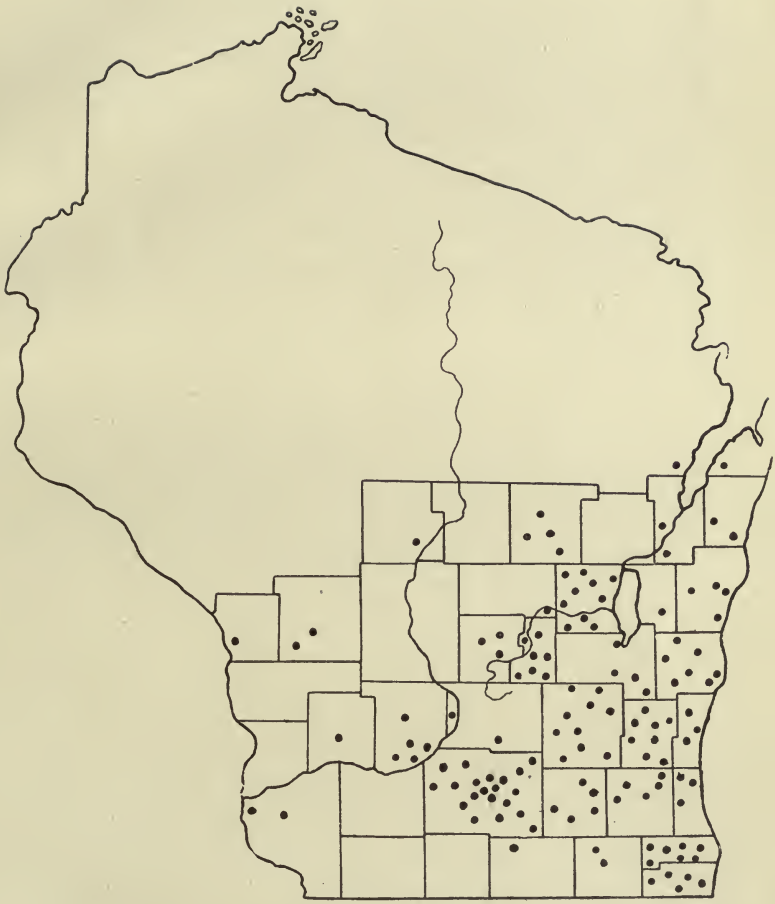
he used as a hammer.'' Mr. Clarence B. Moore describes a banner stone which was found in the exploration of an Indian mound in Independence County, Arkansas. ''This banner stone, when found, lay near the knee of the skeleton, though probably its position there may be accounted for by a disturbance which the skeleton had undergone.'' The stone was of a triangular shape with rounded corners. (Antiq. of the St. Francis, White and Black Rivers, Ark., p. 358.)

Wisconsin banner stones are made of slate, granite, syenite, porphyry, and other attractive stones. Specimens made of shell are reported to occur in Florida. In the collection of Dr. H. M. Whelpley at St. Louis are several specimens made of hematite. The H. P. Hamilton collection at Two Rivers contains two copper banner stones. In the collection of Mr. Joseph Ringeisen, in Milwaukee, are some of the choicest specimens which Wisconsin has produced. So far as now known none of our Wisconsin specimens were obtained from mounds. All are from village sites. The distribution of banner stones in the state as at present known is shown in Plate 1. It will be noted that out of a total of 135 specimens all but a very small number have come from the southeastern quarter of the state. Their extreme northward range as now known is to Oconto and Door counties. A small number of specimens concerning which there is no information other than that they were collected in southeastern Wisconsin are not indicated on the map. The future is certain to bring to light additional banner stones.

Wisconsin Forms.

1. *Tabular or rectangular form.* This form is fairly common in southern Wisconsin. With one exception all of the now known specimens are made of plain or banded slate. The exception is made of granite. The largest specimen comes from Clintonville, Waupaca County. It measures 5¼ inches in length and 2½ inches in width.

Another large specimen measures 5¼ inches in length and 1⅞ inches in width. It comes from the La Crosse River, near



SHOWING THE DISTRIBUTION OF BANNER STONES IN WISCONSIN

Plate 1

Sparta in Monroe County. The smallest known specimen of this form is 2½ inches in length and 1⅝ inches in width. It was found at West Bend, Washington County. Other specimens come from Byron, Fond du Lac County; Kenosha County; Dane County; and from near Green Lake, in the county of the same name. The Kenosha County specimen has the corners slightly

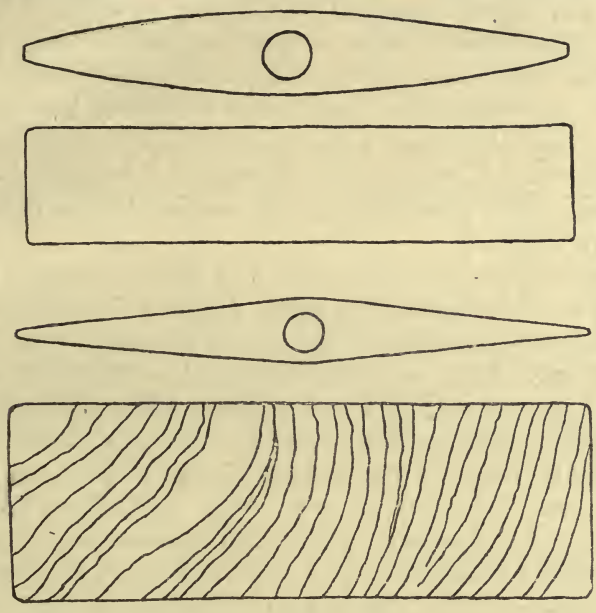


Fig. 1

rounded. One edge through which the perforation passes is slightly concave. An example from Salem, Kenosha County, has one of its longest edges straight and the other slightly curved. A specimen from Menomonee Township, Waukesha County, is made of granite and is unpolished. One edge is undrilled and the other has been drilled to the depth of about three quarters of an inch. There is no core in the cavity. The wing of a small specimen from Dane County is ornamented on one side with three parallel transverse grooves and on the other with two diamond-shaped figures. Banner stones of the tablet form have been

found in Indiana and Ohio. Mr. C. V. Fuller of Grand Ledge is the possessor of an unperforated specimen from Eaton County, Michigan. Mr. George E. Laidlaw reports a specimen of this form as coming from Brant County, Ontario.

2. *Square form.* This form is also fairly common in Wisconsin. Specimens are made of slate or of harder stones. Some are lozenge and others triangular or elliptical in section. Of the specimens now known a few are unperforated or only partly perforated. Specimens have been found in Dodge County, near Waupun; in Washington County; near Prairie du Sac, in Sauk County; near Princeton, Green Lake County; near Delavan Lake, Walworth County, and in Koshkonong Township, Jefferson County. The simple square form and some of its variations are shown in Fig. 2.

No. 1, which has one convex and two slightly concave sides, comes from Farmington Township, Jefferson County; No. 2, with rounded corners, and lozenge-shaped in section, from Washington County; No. 3, with two concave edges, from Wyalusing, Grant County; No. 4, with sloping sides, from Wisconsin, the exact locality being unknown; No. 5, with the surface of both wings slightly concave, from Burnett, Dodge County, and No. 6 from Delavan, Walworth County. New York, West Virginia, Michigan, Iowa, Missouri, Kentucky, Tennessee and Louisiana have produced specimens of this form or some of its varieties.

3. *Reel-shaped form.* (See Fig. 3) This form is of rare occurrence in Wisconsin. A fine example comes from Section 24, Center Township, Richland County. It is made of banded slate and measures 6½ inches in length and 1¼ inches in width. It is in the E. C. Mitchell collection at St. Paul. An example in the Frank Mueller collection was found near Princeton, Green Lake County. The perforated edges are slightly concave. This specimen is made of slate.

At least one specimen of this form has been found in Ohio, and one in West Virginia.

4. *Axe-shaped form.* This form of banner stone appears to be more or less peculiar to Wisconsin. What is perhaps the

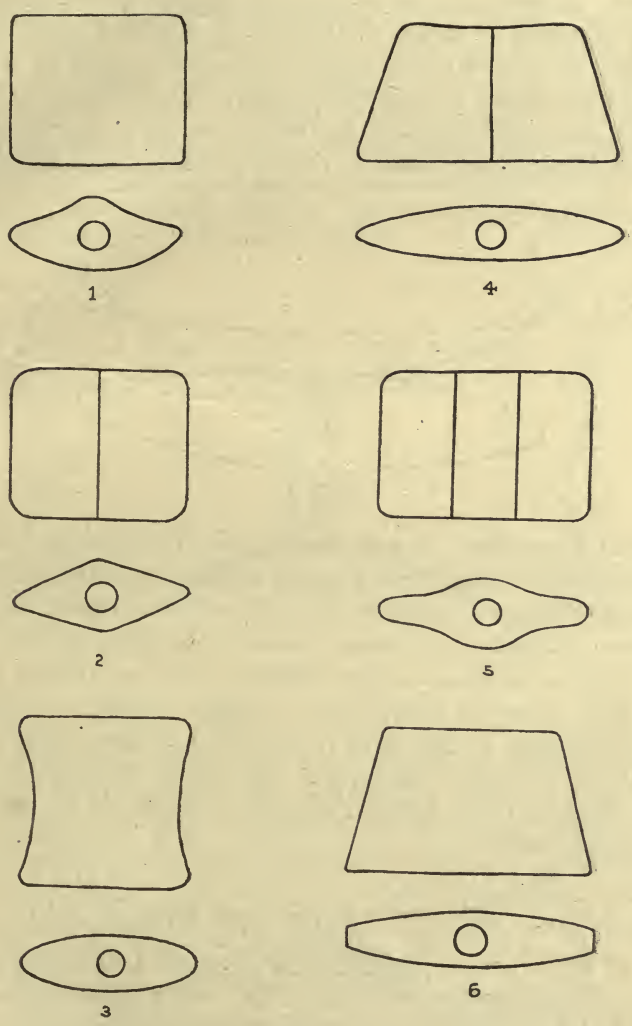


Fig. 2

Square Form Banner Stones

largest and finest of the known specimens is in the State Historical Museum (Fig. 4). It is made of banded gray slate and measures 7¼ inches in length and 1½ inches in width at the middle. It was found in Oregon Township, Dane County. A specimen in the Logan Museum at Beloit was found in Section 36, Wayne, Washington County. It is nearly 6½ inches long and is

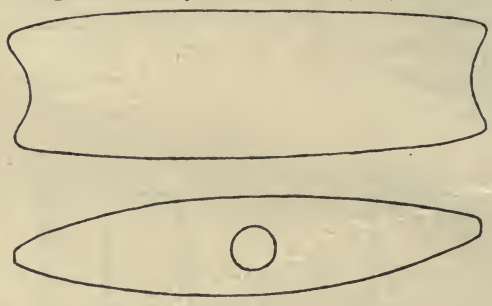


Fig. 3

made of black slate. A specimen in the United States National Museum comes from Paris, Kenosha County. Another in the St. Francis Seminary museum came from Deer Creek, in Sauk County. A broken specimen, formerly belonging to Mr. W. H. Ellsworth of Milwaukee, was obtained from an Indian village site on the shore of Wind Lake, in Racine County. Fowke figures a specimen of this form from Ohio (Archaeo. Hist. Ohio). Dr. H. M. Whelpley reports the existence in his cabinet of two fine specimens from Tozwell County, Illinois. Both are made of banded slate.

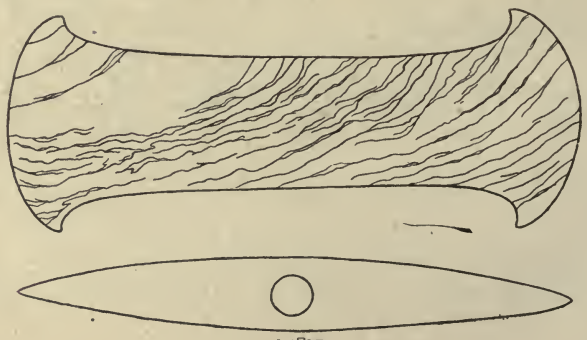


Fig. 4

A variety of this form has deep or shallow notches cut into the two blades. A specimen found at Jefferson, Monroe County, is in the St. Francis Seminary collection. It is 5 inches in length and is made of slate. The wing of a broken specimen found in Wisconsin has rounded corners and a deep incision extending from the notch to nearly to the center of the banner stone.

The Fuller collection contains specimens of this form from Eaton and Jackson Counties, Michigan.

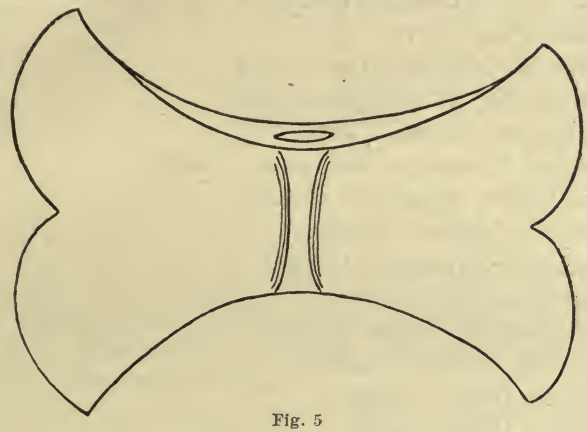


Fig. 5

5. *Butterfly form.* This is our most common form of banner stone. Moorehead states that it is typical of Wisconsin and Michigan archaelogical areas. Many fine examples are to be seen in public and private collections in Wisconsin. One of the most beautiful of these, illustrated in the Wisconsin Archeologist, v. 5, no. 4, pl. 3, comes from Fox Point, Milwaukee County. It is in the collection of Mr. Joseph Ringeisen, at Milwaukee. Specimens of this form are most frequently made of syenite, porphyry, granite and other hard rocks. Occasional specimens are made of slate and of compact sandstone. Roughed out and undrilled or partly drilled specimens are to be seen in various collections. The largest specimen measures 5⅜ inches in length and 2¼ inches in width across the middle between the wings. It is made of porphyritic syenite and is unfinished being unpolished

and the drilling having been just begun. It was found near Madison, Dane County, and is in the State museum.

The now known specimens are from the following localities:

Wauwatosa, Milwaukee County
Granville Township, Milwaukee County
Norway, Racine County (two specimens)
Fox Point, Milwaukee County
Washington County
Boltonville, Washington County
Farmington, Washington County
Cedarburg, Ozaukee County
Kossuth Township, Manitowoc County
Two Rivers, Manitowoc County
Chilton, Calumet County
Brookfield, Waukesha County
Edgerton, Rock County
Williamsport, Dodge County
Waupun, Dodge County
Theresa, Dodge County
Chester, Dodge County
Near Milton, Jefferson County (two specimens)
Binghams Point, Sumner Township, Jefferson County
Deerfield, Dane County
Cottage Grove, Dane County
Four Lakes Region, Dane County (six specimens)
Green Lake, Green Lake County (several specimens)
Winnebago County (several specimens)
Weyauwega, Waupaca County
Washington Township, La Crosse County
Grant County
Oconto, Oconto County

Occasional specimens have the elevated central space between the wings slightly concave. The Oconto specimen is made of native copper. It is one of the two copper specimens in the

H. P. Hamilton collection, and was found with a cache of copper implements.

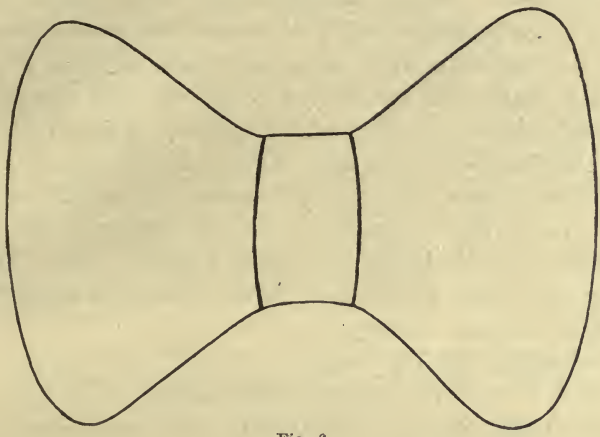


Fig. 6

A few specimens of this form have been found in Indiana, Illinois, Iowa, Missouri and Michigan. Mr. Clarence B. Moore figures a specimen from Florida.

A choice variety of the butterfly form of banner stone has semi-circular or circular wings. Only a few examples of this form have yet been found. One of these comes from Brookfield Junction, Waukesha County, one from Winnebago County, and one from Washington County. The exact localities of two other specimens are unknown. One-half of a broken specimen was obtained with other archaeological materials from a so-called "sacred" spring on the shore of Lake Poygan, in Winnebago County. This fragmentary specimen has been drilled for use as an ornament. A fine specimen in the Ringeisen collection is made of ferruginous quartz. It comes from Springfield, Marquette County (See frontispiece).

An equally fine specimen of the same material is in the Fuller collection. It comes from Grand Ledge, Eaton County, Michigan. Dr. H. M. Whelpley has a very fine example from the same state. Moorehead figures a specimen made of pagodite from

Rhea County, Tennessee. (Preh. Impl.) The Handbook of American Indians illustrates one from Illinois.

6. *Oval form.* Banner stones of this form appear to be of quite as common occurrence in Wisconsin as those of the butterfly form. All of the known examples are made of plain or banded slate and nearly all are very well made. The largest specimen which has come to the writer's notice is in the H. P. Hamilton collection and comes from Kewaunee County. Its length is about 6⅝ inches and its width across the middle about 2½ inches. Other fine examples in the Hamilton, F. H. Lyman, Du Freune, M. D. Benedict, Logan Museum, State Historical Museum, and other public and private collections come from:

Paris, Kenosha County
Burlington, Racine County
Sec. 6, Lowell Township, Dodge County
Four Lakes Region, Dane County (four specimens)
Minister Lake, Racine County
Holland Township, Sheboygan County
Sherman Township, Sheboygan County
Sheboygan Falls, Sheboygan County
Union Township, Door County
Marquette County
Sec. 3, Omro Township, Winnebago County
St. Lawrence, Waupaca County
Prairie du Sac, Sauk County
Near Marshfield, Wood County

The specimen from Sheboygan Falls is rather long and narrow and somewhat lozenge-shaped in outline. Two specimens in the C. T. Olen collection have received interesting treatment. One from Little Lake Butte des Morts, near Menasha, Winnebago County, according to the owner, has several incisions on the edge of each wing. Another specimen has similar incisions on the edge of the wings and also on the central ridge. It has four incisions on the edge of one wing and seven on the other. This banner stone comes from Section 34, Oshkosh Township, Winnebago County. The same collector possesses a wing of a broken

specimen which has on its edge three notches. It has been drilled (after being broken) for use as an ornament. It comes from the bank of the Fox River, at Wrightstown, Brown County.

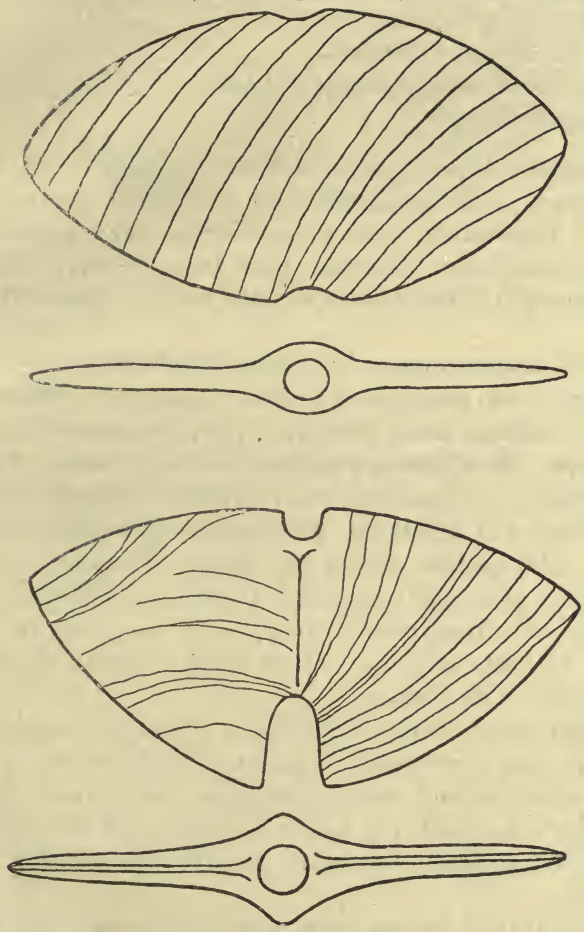


Fig. 7

A variety of the oval form of banner stone is deeply notched on one or both edges in line with the central perforation. Specimens having this feature have been recovered at

Rochester, Racine County

Near Beaver Dam, Dodge County
Four Lakes Region, Dane County (three specimens)
Lomira, Dodge County
Erin, Washington County
Wilson Township, Sheboygan County
Kewaunee County

The wing of a broken specimen found at Cedar Creek, Washington County, has been perforated presumably for use as a gorget. A fragmentary wing of another has three perforations near the broken edge. It comes from Dane County. The last two specimens in this list have slightly elevated places at their middles.

Examples of the ordinary oval form, of the variety, or of both forms have been found in Vermont, Connecticut, District of Columbia, Indiana, Ohio, Michigan, Iowa, Missouri, Tennessee and Ontario. Mr. Fuller has in his cabinet a fine series of fifteen from Michigan. A specimen from Franklin County, Missouri, in the collection of Dr. H. M. Whelpley at St. Louis is made of hematite. Mr. Laidlaw reports the finding of a number of oval banner stones in several localities in Ontario. One broken specimen has a perforation bored through each wing near the point of union, probably to permit of its being repaired by binding them together with thongs.

7. *Cresent form.* Only two examples of this well known form have as yet been recovered in this state. Both are in the S. D. Mitchell collection and were obtained in Green Lake County. One specimen is about 5½ inches in length and 1⅝ inches in width at the middle. The other has the tips of both wings broken off.

A cresent-shaped banner stone in the Fuller collection is 9⅞ inches in length and 1⅜ inches in diameter at the middle. It comes from Shiawassee County, Michigan. The material is banded slate. Other specimens of the same shape have been found in that state, and in New York, Pennsylvania, Ohio, Indiana, Illinois and Ontario. Dr. H .M. Whelpley of St. Louis has a speci-

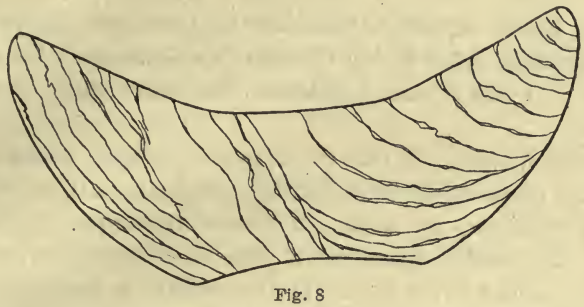


Fig. 8

men resembling this form from Pike County, Missouri. It is made of hematite.

8. *Double-crescentic form.* Only three specimens of this interesting shape are known from Wisconsin at the present time. All are fashioned of slate. One was found at East Manawa, Waupaca County, one near Madison, Dane County, and another at Paris, Kenosha County.

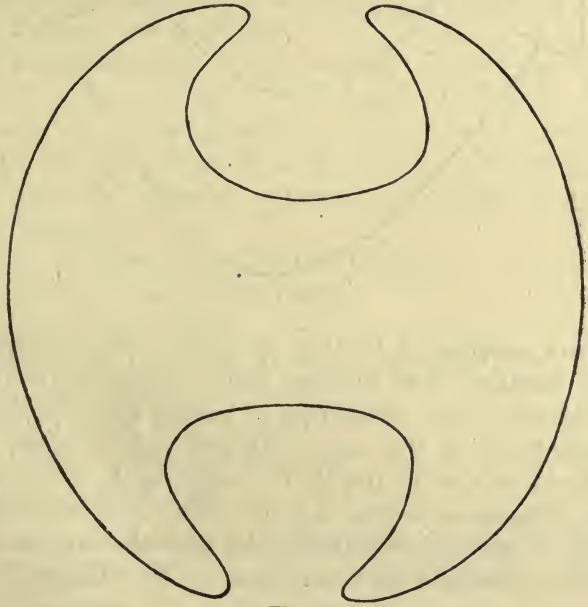


Fig. 9

Banner stones of this form occur in Ohio and Indiana. A broken specimen from Eaton County, Michigan, is in the Fuller collection. It has several notches on the inner curve of one of the horns.

9. *Knobbed form.* A fine example of this rare and graceful form is the property of Mr. C. T. Olen and comes from the bank of the Fox River, in Section 8, Omro Township, Winnebago County. The width from tip to tip of the knobbed horns is about 5½ inches. The width at the middle is about 2 inches. Its owner reports the finding of two broken specimens of similar form, one at Winneconne and the other on the south shore of Lake Poygan, in the same county.

Crescents of this form have been found in Illinois, Michigan and Ontario.

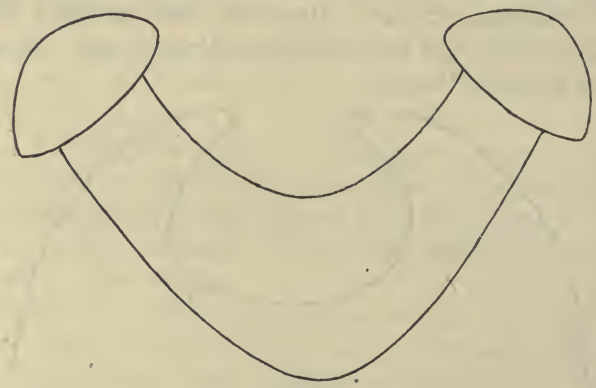


Fig. 10

Ohio has produced a few fine specimens. Mr. Laidlaw mentions the finding of two knobbed banner stones in Ontario.

10. *Bayonet form.* A number of banner stones of this form have been found in this state. All are made of slate. Specimens are to be seen in the H. P. Hamilton, E. C. Perkins, R. Kuehne, Ringeisen, Logan Museum, State Historical Museum and other Wisconsin collections. All have the oval perforation common to this class of banner stones. The largest specimen now known is in the Kuehne cabinet. It measures about 4

inches in length and 2⅝ inches in its extreme width. It comes from Holland Township, Sheboygan County.

Other specimens come from the following localities:

Pewaukee, Waukesha County
Waukesha County
Lomira, Dodge County
Caledonia Township, Columbia County
Columbus, Columbia County
Sec. 7, Forest Township, Fond du Lac County
Marquette County
Four Lakes Region, Dane County (three specimens)
Saukville, Ozaukee County
Scott, Sheboygan County
Waldo, Sheboygan County
Manitowoc County
Newton, Manitowoc County

Several of these specimens have one or more concave edges. This form of banner stone is known to occur in West Virginia, Ohio, Indiana and Michigan.

11. *Pick-shaped form.* The number of specimens of this form which have been recovered is not large. One of the largest examples is 4⅞ inches in length and 1¼ inches in diameter at its middle. It comes from the southern part of Brown County, and is in the F. M. Benedict collection. Specimens of smaller size have come from:

New Prospect, Fond du Lac County
Hartford, Washington County
Green Lake County
Rosendale Township, Fond du Lac County
Wayne, Washington County
Wind Lake, Racine County
Prairie du Sac, Sauk County

All are made of slate.

Pick-shaped banner stones have been found in New Jersey, New York, Ohio, Indiana, Illinois, and Michigan. Ohio has pro-

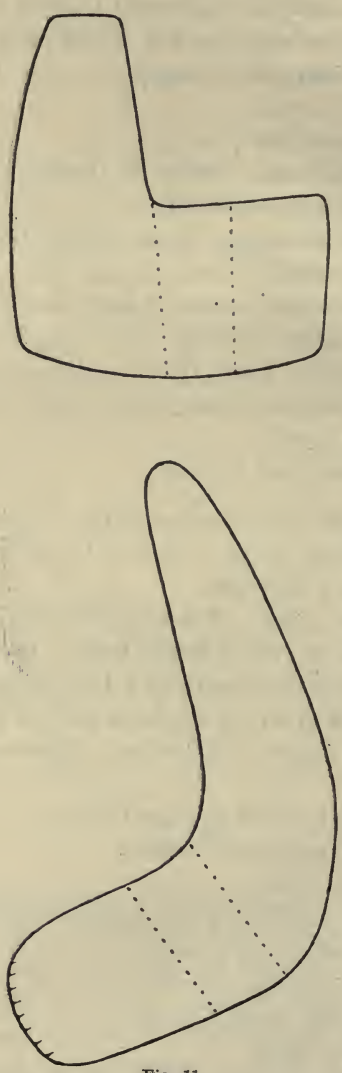


Fig. 11
Bayonet Form Banner Stones

duced some fine specimens of this class. An unfinished specimen in Dr. H. M. Whelpley's collection is made of granite. It was obtained in Missouri. Mr. Laidlaw reports a specimen from Ontario. A specimen in the Fuller collection at Grand Ledge, Michigan, measures 5⅝ inches in length. It comes from Eaton County.

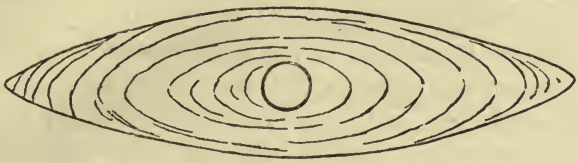


Fig. 12

12. *Boat-shaped form.* Several specimens of this form have been found. All are made of slate. One comes from Burlington, Racine County, and another from Troy Township, Sauk County. A Wisconsin specimen in the collections of the Field Museum, Chicago, is 6⅛ inches long. It is triangular in section.

Banner stones of this form have been found in New York, Indiana, Kentucky and Tennessee. Dr. Whelpley is the owner of a granite specimen from St. Clair County, Illinois. A specimen from Ontario is reported on to the author by Mr. Laidlaw

Fig. 13

The A. E. Douglas collection in the American Museum of Natural History, New York, contains banner stones from New Hampshire, Massachusetts, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, West Virginia, Kentucky, Tennessee, Ohio, Indiana, Michigan, North Carolina, Georgia, Mississippi, Missouri, Wisconsin, Kansas and Canada. Of the total

number of 209 winged objects in the collection 100 specimens are from the state of Ohio.

Prof. N. H. Winchell has been able to learn of the finding of but one banner stone in Minnesota. It seems that additional specimens should occur in the Mississippi River counties in that state.

Mr. George E. Laidlaw writes concerning the distribution of banner stones in Ontario: "These prevail to a certain extent in western Ontario, and the southern midland part, i. e., the territory bordering the northern shores of Lake Erie and western part of Lake Ontario, including the Niagara district, but do not occur in the northern midland part (my section) nor are they obtained in eastern Ontario to my knowledge."

SUMMER SESSION OF THE SCHOOL OF AMERICAN ARCHAEOLOGY.

A summer session will be held in Santa Fe and at the ruins in El Rito de los Frijoles near by from August 1st to 30th inclusive, at which lectures will be given and research work conducted by the regular staff of the school on the distribution and culture of the peoples in the southwestern part of the United States and Northern Mexico in pre-Spanish times; on the development of design in ancient Pueblo art; on the Indian cultures of the Southwest, and on the civilizations of ancient Mexico and Central America. In connection with these courses there will be excursions to such important sites as Pecos and Puyé, where lectures will be given at the ruins, and to the neighboring Indian Pueblos for lectures and observations on the houses, house-life, industries, social organization, etc., of their inhabitants. The object of the summer session is to bring together persons interested in the advancement of American archaeology and ethnology and to give students the opportunity for field-work. Director Edgar L. Hewett, Santa Fe, N. M., may be addressed for additional information.

FOURTH ADDITION TO THE RECORD OF WISCONSIN ANTIQUITIES

CHARLES E. BROWN

The new records here presented were assembled by members of the Wisconsin Archeological Society during the years 1910 and 1911. The evidences of aboriginal occupation thus brought to the attention of persons interested in the state's archeological history are located in thirty-four counties. There are catalogued 74 mound groups, 68 village and camp sites, 12 cemeteries, 6 planting grounds, 7 caches of implements, and a number of enclosures, quarries, lead diggings, refuse heaps and other remains.

The names of the contributors are given beneath the records reported by them. The Messrs. George R. Fox and H. O. Younger have made especially notable contributions from Outagamie County. Mr. A. B. Stout and Mr. C. E. Brown have made careful surveys of a number of Dane County mound groups, being assisted in this work by various Madison members and friends of the society.

It is important that a larger number of the active members of the society assist it during the present year by undertaking archeological investigations in their home or in other Wisconsin counties. Instructions for the conducting of such researches may be obtained by communicating with the Secretary.

THE RECORD

1. BROWN COUNTY

Suamico Township

Camp and workshop sites on the north side of the Big Suamico River, in Sections 13, 14 and 15.

Reported by J. P. Schumacher, 1900.

2. CHIPPEWA COUNTY

Indian boulder mortar on the Chippewa River about one mile from Holcombe.

Reported by Dr. W. H. Bailey and E. H. Burnham, Oct. 19, 1911.

Conical mound formerly located one and one-half miles south of Chippewa Falls. Excavated in 1862, stone implements and beads found.

Hist. of the Chippewa Valley, 1872.

Camp and flint workshop on the east bank of the Chippewa River, in the SE. ¼ of Section 20, Twp. 32, R. 6 W.

Stone mounds or graves on the Chippewa River, in the NE. ¼ of Section 19, Twp. 33, R. 7 W. Village and workshop site in the vicinity.

Group of conical mounds on property of J. L. Gates Estate the NE. ¼ of Section 27, Twp. 33, R. 8 W. Opened by relic hunters, burials found.

Reported by Dr. W. H. Bailey, Sept. 23, 1911.

3. COLUMBIA COUNTY

Lodi Township

Conical mounds on the Anhalt farm in Section 19.

Bird effigy and conical mounds on the C. Chrislaw farm in Section 17 or 21.

Reported by Miss Emma Richmond, Feb. 27, 1910.

West Point Township

Two linear mounds and several small circular enclosures on the Leander S. Drew farm on Crystal Lake.

Reported by Miss Emma Richmond, Feb. 7, 1910.
Enclosures reported to C. E. Brown (L. S. Drew), Feb. 26, 1912.

4. CRAWFORD COUNTY

Prairie du Chien Township

Aboriginal shell heap on the shore of The Lake, a Wisconsin River slough, about two miles up the Mississippi River from Prairie du Chien.

Aboriginal shell heap formerly existed in Mill Coulee.

Reported by Mr. J. P. Albee, Sept. 1911.

Wauzeka Township

Winnebago Indians camped in 1869 and for some years before on a Wisconsin River slough just above Wrights Ferry.

Reported to C. E. Brown, Sept. 1911.

5. DANE COUNTY

Trail from Lake Kegonsa to Fort Atkinson crossed Sections 13, 23 and 24 of Pleasant Springs Township.

Mentioned in W. J. Park & Co., Hist. of Dane Co., 1877, p. 374.

Mazomanie Township

Black Hawk war battlefield of Wisconsin Heights principally in Section 24, and in Section 19, Roxbury Township. Battle fought July 21, 1832.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 497.
Located on 1836 Map of Wisconsin.

Blue Mounds Township

Indian lead diggings were in Section 7.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 241.

Berry Township

Conical, linear and effigy mounds on Table Bluff in Section 29.

Indian excavations (flint or lead diggings) in Sections 21 and 29.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 273.

Primrose Township

Winnebago Indian village located in 1849 on knoll between the Colby cheese factory and the Sugar River.

Mentioned by A. O. Barton in the Story of Primrose, p. 43.

Springfield Township

Village site, graves and several mounds in Section 7, on the line between Springfield and Berry townships.

Mentioned in W. J. Park & Co., Hist. Dane County, 1877, p. 329. Two linear mounds mentioned as on the old Hotchkiss farm in West. Wis. Hist. Co., p. 395.

Middleton Township

Camp and workshop site on the Baskerville farm at the mouth of Catfish Creek, in the SE. ¼ of Section 1, near Pheasant Branch.

Reported by C. E. Brown, June 7, 1911.

Verona Township

Two enclosures near the Sugar River in the SE. ¼ of the SE. ¼ of Section 17.

Described and figured in W. J. Park & Co., Hist. Dane Co., 1877, p. 571.

Montrose Township

Several mounds on the banks of the Sugar River at Belleville, in Section 24.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 485. One preserved in a yard in Belleville. C. E. Brown, 1911.

Westport Township

Indian camp was located on shore of Lake Mendota in Fract. Section 33, on what was then known as the J. D. Clute place, at what is now Borcher's Beach.

Indian village was located in early days on the present State Hospital grounds.

Conical and effigy mounds on J. Fitzgibbon place, in the S. ½ of Section 20, on Six Mile Creek. One explored, stone implements found.

Mentioned in W. J. Park & Co., Hist. Dane Co., p. 300, 301.

Bear effigy on the Charles Vieth place, in the SE. ¼ of Section 27. Camp and workshop site on this place and adjoining field of the State Hospital grounds. Camp and workshop sites along the Yahara River in several places between the Vieth place and the Brickson bridge, NE. ¼ of Section 27, and SE. ¼ of Section 22.

Effigy platted and sites reported on by C. E. Brown, Oct. 7, 1910.

Group of three effigies, one oval and a linear mound on the Halvorson farm, on the Yahara River in Section 23.

Platted by C. E. Brown and Rev. F. A. Gilmore, July 20, 1911.

Group of five effigies and one linear mound on the shore of Kennedy Pond, in Section 32. Other mounds in woods adjoining this place on the south.

Platted by C. E. Brown, Prof. A. S. Flint and Dr. J. J. Davis, Sept. 26, 1911.

Solitary linear mound to the east of the above on the Oncken place in Section 32.

Reported by C. E. Brown Sept. 26, 1911.

Group of four conical mounds and a bird effigy at Morris Park on the north shore of Lake Mendota, in the SW. ¼ of Section 33.

Platted by C. E. Brown, July 1, 1910.

Madison Township

Cache of 100 flint blanks found on University Heights, Madison, near the present E. A. Gilmore residence, in 1894.

Reported to C. E. Brown (Dr. C. H. Hall), 1910.

Village site and burial place was located on the Mendota ridge where the Lapham School now stands, in the Seventh Ward, City of Madison.

Reported to C. E. Brown (W. C. Lyon), 1911.

Merrill Springs. Surveys by A. B. Stout, 1905 and 1910, show three distinct groups. 1. Group of six effigy, three linear and three conical mounds on Mendota Heights Association and adjoining property. 2. Three effigies, three linear and seven conical mounds on E. N. Warner plat, now known as

Spring Harbor. 3. Two effigy and two linear mounds on hill west of the foregoing. Bird effigy a short distance south of these.

Three distinct groups of conical, effigy and linear mounds in the Big Woods (Vilas place), on the south shore of Lake Wingra, in the S. ½ of Section 27 and SE. ¼ of Section 28.

Platted by C. E. Brown, 1910.

Panther effigy and linear mound on the Joseph Breitenbach place in Section 16. Linear mound partly under cultivation.

Platted by C. E. Brown, Sept. 20, 1910.

Camp and workshop site on the same place and extending across the road to the edge of the University marsh.

Reported by C. E. Brown, Sept. 20, 1910.

Plot of Indian corn hills formerly existed at the foot of the ridge in what is now Vilas Park, in Madison.

Reported by O. L. Hollister, 1910.

Group of thirty-seven conical, four linear and four effigy mounds on the E. M. Fuller place between Sherman avenue and the shore of Lake Mendota, adjoining Tenney Park, Madison. Other mounds on the same place destroyed in preparing the grounds. Site of early Winnebago Indian camp.

Mounds platted by C. E. Brown, Sept. 24, 1911.

Conical mound at east road entrance to Madison Golf Club grounds, in Section 1.

Reported by C. E. Brown, Sept. 19, 1911.

Group of six linear mounds and a cross-shaped figure on the W. E. Backus place, on the shore of Hammersley Pond, in Section 29.

Group of one bird effigy and four linear mounds in the D. Piper woods on the opposite side of the road.

Other mounds obliterated on the adjoining McLean Bros. place.

Platted and reported by C. E. Brown, Aug. 9, 17, 1911.

Group of five effigy, nine linear and two conical mounds on the Gay and Chapman (Marston) place on the Monroe Road,

near the shore of Lake Wingra in the NW. of Section 28. Camp and workshop site along the road.

Platted by A. B. Stout, 1908. Camp site located by C. E. Brown, 1908.

Linear mound at the western end of Lake Wingra on the west side of the Verona Road, in SW. ¼ of Section 28.

Reported by C. E. Brown, Sept. 1911.

Group of two conical and eleven linear mounds at Baskerville Park, in the SW. ¼ of Section 6, on the northwest shore of Lake Mendota.

Platted by C. E. Brown and W. E. Leonard, July 7, 1911.

Mounds on the adjoining Sunrise Camp property in SW. ¼ of Section 36.

Reported by C. E. Brown, 1910.

Fitchburg Township

Group of five conical and four linear mounds on the C. A. Beebe place on Nine Springs Creek, in the NW. ¼ of Section 2. One mound explored, bundle burials found, Oct. 9, 1910.

Platted by A. B. Stout, Sept. 10, 1910.

Group of one effigy, three linear and two conical mounds on the G. E. Bryant place on Nine Springs Creek, in the NE. ¼ of Section 1.

Platted by C. E. Brown, Aug. 31, 1910.

Camp and workshop site on the Mrs. F. Nobpf place on both sides of Nine Springs Creek, in the NE. ¼ of Section 1.

Reported by C. E. Brown, Aug. 31, 1910.

Burke Township

Two conical mounds on the McMurran place in the NE. ¼ of Section 10.

Bird effigy on the H. P. Hall place in Section 28.

Linear mound on the Henry Sachtjen place in Section 30.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 394. All were then under cultivation.

Indians camped on the Alex. Botkin place in Sections 27 and 28.

Indian camping ground near Token Creek, in Section 3.

Mentioned in foregoing, pp. 395, 403.

Group of three linear and two effigy mounds on the edge of what was formerly known as the Sugar Bush, on the S. O. Roth place, in the NW. ¼ of Section 31.

Reported by E. G. Artzberger, 1908. Platted by C. E. Brown and J. P. Brush, Sept. 19, 1911.

Linear and effigy mound on edge of marsh one quarter mile south of this place, in NE. ¼ of Section 6, between the C. M. & St. P. and C. & N. W. Ry. lines.

Reported by C. E. Brown, Sept. 19, 1911.

Blooming Grove Township

Winnebago village was located at Winnequah on the east shore of Lake Monona, in Fract. Section 19. Indian cornhills there. Indian cemetery and corn hills on the Ramsay farm on a hill near Winnequah.

Reported to C. E. Brown, 1910. Cemetery and cornhills reported by Arthur Wenz, 1911.

Camp and workshop site on the Walterscheit place on the east side of Starkweather Creek and opposite the Knickerbocker Ice House on Lake Monona, in the NW. ¼ of Section 9.

Reported by C. E. Brown, Sept. 27, 1910.

Two linear mounds on the W. D. Frost property in Section 21.

Reported to C. E. Brown, 1912.

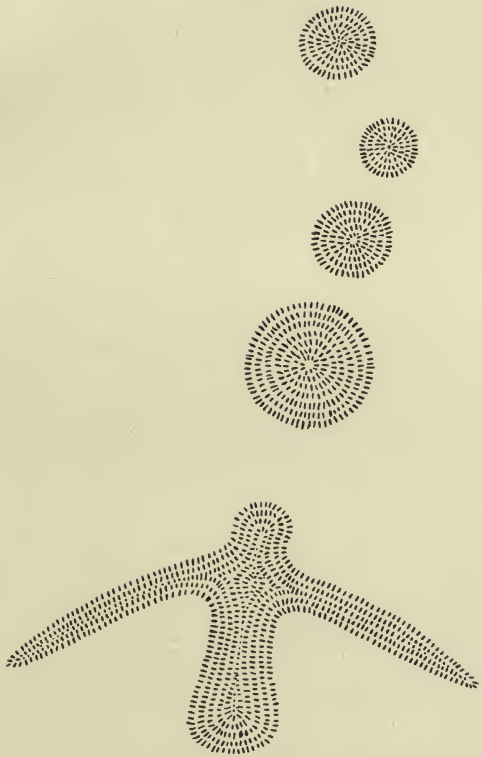
Dunn Township

Winnebago Indian village was located on Sections 14 and 23, on the northwest shore of Lake Kegonsa.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 489.

Mounds on Section 23, on the Colladay place, on the west shore of Lake Kegonsa. Some explored and found to contain from two to four burials.

Aboriginal smelting furnace located on the south bank of the



GROUP OF MOUNDS AT MORRIS PARK, MADISON

Plate 2

Yahara (Catfish) river, near Lake Kegonsa, in Section 14. Indications of camp and workshop site here.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 489.

Sun Prairie Township

Winnebago village was located in 1839 where the Baptist Church now stands.

Mentioned in W. J. Park & Co., Hist. Dane Co., p. 314.

Cottage Grove Township

Camp and workshop site on A. Gaston place in the NW. ¼ of Section 4.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 281.

Pleasant Springs Township

Mounds on J. I. Williams farm on Lake Kegonsa, in the SE. ¼ of Section 18.

Mentioned in W. J. Park & Co., Hist. Dane Co., 1877, p. 376.

6. DODGE COUNTY

Williamstown Township

Group of nineteen conical mounds located on the A. Prowacky farm, on the east branch of the Rock River, in Section 16.

Sketch furnished by Rev. L. E. Drexel, June, 1908.

Winnebago village of Kekoskee was located on the east branch of Rock River, at what is now Kekoskee, in 1848 and 1849.

Reported to C. E. Brown (J. L. B. Thomas), Aug. 3, 1911.

Hubbard Township

Indian camp site with burial place and cornfield on the F. Melchert (Rehfeld) place at the Ox-bow, on the west side of Rock River, about three miles south of Horicon.

Cemetery in Draeger's woods on the Iron Ridge and Hustisford road about four miles south of Horicon.

Reported to Dr. E. J. W. Notz (F. F. Rehfeld), Feb. 1912.

Burnett Township

Winnebago village of Hobnail was located in Section 22 on land of Samuel Thomas, on a small stream on the edge of Horicon Marsh, in the years 1848 and 1849. Indians camped there up to about 1890.

Group of conical, linear and effigy mounds was located in Section 27.

Reported to C. E. Brown (J. L. B. Thomas), Aug. 3, 1911.

7. DUNN COUNTY

Spring Brook Township

Group of mounds on the T. H. Owen farm, in Section 30, at Fall City.

Reported to C. E. Brown, Aug. 25, 1908.

8. EAU CLAIRE COUNTY

Fairchild Township

Camp and workshop site on the Belgrade farm in the N. W. ¼ of Section 30, on a branch of Bridge Creek.

Reported to C. E. Brown, 1910.

9. FOND DU LAC COUNTY

Taycheedah Township

Cache of 18 flint blanks found on the F. V. Masilko place in the NW. ¼ of the NE. ¼ of Section 32.

Reported by H. J. Reuping, Oct. 25, 1911.

Camp site on the J. W. Briggs place, SE. ¼ of the SE. ¼ of Section 17.

Reported by H. J. Reuping, Oct. 25, 1911 and Jan. 13, 1912.

10. GRANT COUNTY

Mt. Hope Township

Camp site on John Scanlan place in Section 23.

Flint quarry on Section 5, on town line.

Reported to C. E. Brown (Dr. P. L. Scanlan), Sept. 1911. Correctness of sections questioned.

11. GREEN COUNTY

Albany Township

Cache of about thirty flint blanks found by Wm. Gunn, in about the year 1896, in a spring on the bank of the Sugar River at Albany.

Reported by Horace McElroy, 1911.

Cadiz Township

Group of mounds on the Ole Sandley place on the south side of the Pecatonica River, in the SW. ¼ of Section 6. These are near Dill.

Camp and workshop site on the Fred Mau place, in the S. ½ of Section 6, near Dill.

Reported to C. E. Brown, Aug. 11, 1910. The mounds may be identical with those mentioned in item 6, Wis. Archeo., v. 5, nos. 3 and 4, p. 327.

Jordan Township

Camp of Winnebago chief Cut Nose was located in Yankee Hollow about 20 or 25 years ago.

Reported to C. E. Brown (N. Biery) 1908.

Monticello Township

Camp and workshop site on the W. H. Prisk place, in Sec. 9.

Reported to C. E. Brown, April, 1911.

12. IOWA COUNTY

Mineral Point Township

Mounds on the Frances Little place, three miles west of Mineral Point, on the Mifflin road.

Reported to C. E. Brown (Prof. H. B. Lathrop), 1911.

Arena Township

Camp and workshop site in Section 9, at the mouth of Blue Mounds Creek, about one mile north of Arena.

Reported by C. E. Brown, Sept. 6, 1910.

13. JACKSON COUNTY

Brockway Township

Camp and workshop sites on the east bank of Black River, in Section 1, 2 and 6, near Black River Falls.

Camp and workshop sites in Sections 9, 10 and 15, on the north and south banks of Iron Creek.

Camp and workshop sites in Sections 19, 20, 29 and 30, near Silver Mound.

Group of mounds in Sections 26 and 34, south of Black River Falls.

Reported to C. E. Brown (W. D. Cottrell), 1910.

Irving Township

Group of conical and linear mounds on the D. O. Perry farm on the bank of Black River, about twelve miles southwest of Black River Falls. Long under cultivation.

Reported to C. E. Brown (H. S. Perry), May 16, 1910.

14. JEFFERSON COUNTY

Oakland Township

Kewaskum's band of Pottawatomi camped in 1842 on the Dow place on Lake Ripley.

Reported to C. E. Brown (Robe Dow), Dec. 1911.

Jefferson Township

Group of mounds on the west side of Rose Lake in Section 30.

Effigy mound on the Edmund Chapman place, on the Rockdale road, in the same section.

Reported to C. E. Brown (G. E. Ballard), Apl. 9, 1910.

Koshkonong Township

Effigy and several conical mounds on the H. H. Curtis place at Fort Atkinson. Several other conical mounds destroyed in an adjoining field.

Five linear mounds on the side and top of Curtis Hill, overlooking the Rock River, about one-half mile southeast of the foregoing.

Reported by C. E. Brown, Apl. 9, 1910.

Two linear mounds on Klein Hill north of and across Rock River from the foregoing.

Village site on Deer Creek near the Deymouth bridge, in Section 34 or 35.

Two conical mounds on the crest of Nigger Hill.

Two mounds west of and across the road from the foregoing.

Village and workshop site on the McMillan place, on the north side of the Rock River, in Section 3, just east of Fort Atkinson.

Reported to C. E. Brown, Apl. 9, 1910.

Sumner Township

Conical mound in rear of residence of W. E. Kirby in the village of Sumner (Busseyville).

Reported by C. E. Brown, 1911.

Ixonia Township

Menomoni Indians camped on the E. Guercke place on the east side of the Rock River, in the NE. ¼ of Section 23.

Reported by Dr. F. C. Rogers, Jan. 1912.

Lake Mills Township

Group of eleven conical, four linear and one effigy mound on the Knickerbocker Ice Company's and adjoining properties at the southeast corner of Rock Lake, at Lake Mills, in the SE. ¼

of Fract. Section 14. Two linear mounds extend into the C. M. & St. P. Ry. right-of-way.

Surveyed by C. E. Brown, Oct. 12, 1910.

15. LAFAYETTE COUNTY

Darlington Township

Group of one effigy, eight linear and six conical mounds on the Charles Kerber place, on the east side of the Pecatonica River, in Section 7.

Described and figured by C. E. Brown, Wis. Archeo., v. 9, no. 4, pp. 17–18, pl. 4.

Linear and a conical mound on the side of a bluff just west of the foregoing, extending into the garden of Capt. N. J. Thompson. Partly destroyed.

Reported by Prof. W. E. Leonard. Mentioned in Wis. Archeo., v. 9, no. 4, p. 118.

Winnebago Indians formerly camped on Gooseberry Island, in the Pecatonica River, near Darlington.

Reported to C. E. Brown, Aug. 11, 1910.

Wayne Township

Group of mounds on the highlands on the Ed. Lacy place on the north side of the Pecatonica River, in Section 9, at South Wayne (Spafford P. O.).

Group of mounds extending over the Smith and Teller farms adjoining the above, in the same section.

Group of mounds on the P. E. Andrews farm, on Spafford Creek, near South Wayne, in the SE. ¼ of Section 16.

Reported to C. E. Brown, Aug. 11, 1910. These records supercede item 7, p. 344, Wis. Archeo., v. 5, nos. 3 and 4.

Two linear mounds on the crest of a hill on the John Jackson place, on the south side of the Pecatonica River, in Section 12.

Notes taken by C. E. Brown, Aug. 11, 1910.

16. MANITOWOC COUNTY

Two Creeks Township

Camp and workshop site in Fract. Section 31, on the shore of Lake Michigan.

Reported by Dr. Louis Falge, July 25, 1911.

Two Rivers Township

Indian cemetery was located on the site of the present Niquette store in Two Rivers, in 1849.

Indian cemetery was located in Two Rivers where St. Lukes Catholic church now stands.

Reported by Dr. Louis Falge, Jan. 24, 1912.

17. MARINETTE COUNTY

Indian camp site at the mouth of the Peshtigo River.

Also at the mouth of the Menominee River.

Reported to C. E. Brown (R. L. Thomas), 1909.

Conical mound at Crivitz.

Reported by Rev. J. G. Laurer, 1909.

18. MILWAUKEE COUNTY

Wauwatosa Township

Cache of about 250 chipped flint implements found in about the year 1875 beneath a large flat rock on the farm of Moses Lyon, in the NW. ¼ of Section 20.

Reported by W. A. Phillips, May, 1911.

City of Milwaukee

Remains of cache of arrowpoints found near the Vieau trading post site in Mitchell Park.

Reported by O. L. Hollister, May 3, 1909.

Lake Township

Camp and workshop site on the Frank Jablowski place, 1½ miles south of the Howell Avenue car line, in the NW. ¼ of Section 33.

Reported by W. A. Phillips, Mar. 20, 1911.

19. OCONTO COUNTY

Underhill Township

Indian burial place on the property of Robert Hintz, near Hintz.

Reported to C. E. Brown (Robert Hintz), Mar. 3, 1911.

20. ONEIDA COUNTY

Mound at Pelican Lake. Excavated, stone implements, copper knife, copper rings and remains of tooth necklace found.

Briefly described in Milwaukee Free Press, July 25, 1908.

21. OUTAGAMIE COUNTY

Liberty Township

Village site on the east side of Mosquito Hill, SE. ¼ of Section 8.

Conical mound on the top of Big Mosquito Hill, near the center of Section 17. Burial in a sitting posture found.

Menomonee Indian village on the north bank of the Wolf River at New London, near the Embarrass.

Reported by G. R. Fox and H. O. Younger, Jan. 1912.

Hortonia Township

Village site on the NE. ¼ of Section 25.

Mounds formerly existed on the site of the village of New London, in Section 18.

Indians formerly camped on the SE. ¼ of Section 19.

Indian grave below the summit of the limestone ridge, in the NW. ¼ of Section 29. Indian cemetery said to exist a short distance south of this point on the ledge.

Reported by G. R. Fox and H. O. Younger, Jan. 1912.

Bovina Township

Conical mound on the west bank of the Wolf River a short distance above Shiocton, on the SE. ¼ of the SW. ¼ of Section 20. Many bones exposed by high water.

Indian corn field formerly existed between the Wolf and Shioc Rivers, on Section 16.

Reported by G. R. Fox and H. O. Younger, Jan. 1912.

Center Township

Village site on the SE. ¼ of Section 16.

Burial place on the bank of a brook in the NW. ¼ of Section 16.

Reported by G. R. Fox and H. O. Younger, Jan. 1912.

Grand Chute Township

Paint pits from which the Indians secured ochre in the SE. ¼ of Section 33.

Indians camped on the E. ½ of Section 23.

Indians camped at Telulah Springs on the south bank of the Fox River, in the N. ½ of Section 36.

Treaty or council oak beneath which the early Indians held councils was located on the S. ½ of Section 20.

Reported by G. R. Fox and H. O. Younger, Jan. 1912.

Treaty with the Menomonee Indians held in 1836 at the "Cedars", opposite Kimberly.

Mentioned by P. V. Lawson, Wis. Archeo., v. 2, p. 74.

22. OZAUKEE COUNTY

Port Washington Township

Burial place in a gravel pit at Port Washington. Quartzite, flint and copper implements found.

Reported by W. H. Elkey, Mar. 20, 1911.

23. PIERCE COUNTY

Diamond Bluff Township

Group of conical mounds about one mile south of Diamond Bluff.

Reported by J. M. W. Pratt, 1908.

24. RACINE COUNTY

Burlington Township

Pottawatomi Indian village at Burlington in 1828 and again in 1836.

Reported by Richard Leach, Dec. 28, 1908.

Waterford Township

Camp and workshop site on Smiths Island in Lake Tichigan.

Reported to C. E. Brown, 1910.

25. ROCK COUNTY

Rock Township

Indian cornfield was formerly located where now is Kellogg's nursery, in the Fourth Ward, City of Janesville (Section 12).

Reported to C. E. Brown (M. S. Kellogg), Mar. 14, 1911.

26. SAWYER COUNTY

Catlinite quarry on Pipestone Creek, at a point about four or five miles southwest of the village of Post.

Reported in Wis. Archeo., v. 10, no. 1, p. 62, 1911.

27. ST. CROIX COUNTY

Hammond Township

Village site on the William Hope farm on the shore of Bushnell Lake in the SE. ¼ of Section 3. This place is about three miles north of Hammond.

Described by V. S. Pease in Star-Observer, Hudson, Apl. 24, 1910. Supersedes item 3, p. 135, Wis. Archeo., v. 8, no. 4.

28. TAYLOR COUNTY

Three conical mounds in Section 26, T. 31, R. 2 W., about two miles west of Sawyers Dam.

Reported by Bernard Dunn, Taylor County Star-News, May 22, 1908.

29. VILAS COUNTY

Minocqua Township

Conical mound in the rear of the Northern hotel at Minocqua.

Reported by Rev. L. E. Drexel, Feb. 18, 1910.

Oval mound on the W. H. Clausen place, on the south shore of Lake Minocqua, SE. ¼ Fract. Section 14.

Reported by C. E. Brown and Rev. L. E. Drexel, July, 1908.

Flambeau Reservation

Early Chippewa village was located on Strawberry Island, in Lac du Flambeau.

Chippewa village on Sand Lake.

Camp site on the east shore of Lac du Flambeau on the north side of the outlet, in Fract. Section 7.

Reported by C. E. Brown and Rev. L. E. Drexel, July 1908.

30. WALWORTH COUNTY

Delavan Township

Group of conical mounds at Lake Lawn on the north shore of Delavan Lake, NE. ¼ of the SE. ¼ of Section 22. One explored, many skeletons but no implements found.

Village and workshop site on the A. M. Phillips place on the north side of the outlet of Delavan Lake, in the SE. ¼ of Section 19 and SW. ¼ of Section 20.

Reported by W. T. Ege, Feb. 7, 1910. Exploration reported on by E. Field Phillips, Mar. 21, 1911.

31. WASHINGTON COUNTY

Kewaskum Township

Indian cemetery in North Side Park at Kewaskum. Chief Kickapoo buried there. Cemetery south of the city. Chief Kewaskum buried there.

Reported to C. E. Brown (J. O. Nigh), Oct., 1910.

32. WAUKESHA COUNTY

Oconomowoc Township

Sites of early Indian camps are on Round Island, on Dupies Point, and at the outlet of Lake La Belle.

Camp site on the south shore of Oconomowoc Lake.

Camp and workshop sites on both sides of the Oconomowoc River from La Belle Lake to beyond the C. M. & St. P. Ry. tracks.

Reported by Dr. F. C. Rogers, Jun. 13, 1908. Item 2 supersedes item 1, p. 400, Wis. Archeo., v. 5, nos. 3 and 4.

Brookfield Township

Burials disturbed in 1897 on the John Bolster farm at Brookfield, in the NW. ¼ of Section 22. Flint and copper implements found with skeletons.

Reported by W. A. Phillips, Jan. 15, 1912.

Delafield Township

Burial in a temporary gravel pit on the Sullivan place, at Buena Vista, at the west end of Pewaukee Lake, in the SW. ¼ of Section 15.

Reported by Paul Joers, 1911.

Summit Township

Menomoni (?) Indians camped on a small lake or pond on the Worthington place in the NE. ¼ of the NE. ¼ of Section 5.

Reported by Dr. F. C. Rogers, June 13, 1908.

Vernon Township

Camp and workshop site on the H. E. Nicolai place, on the east side of the Fox (Pishaka) River, in the N. ½ of Section 25. Several conical mounds were located here. One explored (see Wis. Archeo., v. 4, nos. 3 and 4, pp. 126–127).

Reported by O. L. Hollister, Oct. 16, 1911.

33. WINNEBAGO COUNTY

Neenah Township

Cache of 14 flint implements found in 1907 on the I. Mrgalsky place.

Reported by W. A. Phillips, Mar. 20, 1911.

Oshkosh Township

Village site and cemetery on the Herman Karew place in Section 30, on the shore of Lake Winnebago.

Reported by H. P. Hamilton, 1910.

34. WOOD COUNTY

Remington Township

Cache of quartzite blades found while digging for foundation for a barn on the Joseph James farm, in 1885.

Reported by W. H. Ellsworth, 1911.

ADDITIONS TO EARLIER RECORDS

Vol. 8, No. 4

Page	Item	
138	1	A number of provision caches accompany the mounds on the McBean group. A plat of the mounds was made by C. E. Brown, Oct. 16, 1910.

Vol. 5, Nos. 3 and 4

310	5	See record in present issue under Merrill Springs.

THE STATE ARCHEOLOGICAL SURVEY

At the annual meeting of the Wisconsin Archeological Society held on March 18, 1912, the Messrs. G. A. West, Arthur Wenz, Dr. Orrin Thompson, Charles E. Brown and O. J. Habhegger were appointed a special committee to report to the Society on the most desirable and economical manner of expending the sum of $1,500.00 appropriated by the State Legislature for conducting archeological researches within the State.

A meeting of this committee was shortly afterwards held and a report prepared which was submitted to the Society at its regular monthly meeting held at Milwaukee, on April 15, 1912. In its report the committee made the recommendation that the direction of the Survey be placed in the hands of a permanent committee of seven members to be appointed by the president. It was agreed that no salaries were to be paid to any of the participants in the Survey all services being of a purely volunteer character. Only their actual expenses for transportation, subsistence and supplies were to be paid from the fund.

It was further recommended that full instructions be issued to the leader of each field expedition in regard to the manner of conducting the surveys, also in regard to the region to be covered, the period of time to be allowed for the same, and the limit of the amount of money to be expended. As a great portion of the southern half of the state had been quite fully explored it was recommended that a large part of the year's research work be carried on in the unexplored sections of northern Wisconsin. It was considered advisable that a number of field expeditions be dispatched to different parts of this region, and that there be enlisted in the survey all members of the organization who had previously demonstrated to the Society their ability to conduct such explorations, as well as such other members who might be willing and selected to aid. By according to all members an

opportunity to take part it was hoped to extend their experience and to increase the future value of their services to the Society.

The report of the Committee was received and after being discussed at length was referred to the Executive Board. At the Board meeting which followed President Ellis B. Usher appointed as members of the permanent Committee on Survey, Research and Record the Messrs. Arthur Wenz, G. A. West, Dr. L. Falge, Dr. S. A. Barrett, L. R. Whitney, H. L. Skavlem and C. E. Brown. The committee was authorized to proceed with the survey, and to report at the next meeting of the Society on its future plans.

The Committee having been charged with the duty of conducting the Survey desires to hear at the earliest possible moment from all members of the Society who desire to participate therein, and to learn exactly at what time during the year and for what period of time their services will be available. It is hoped that many will respond. All communications should be addressed to Secretary Brown, at Madison.

ARCHEOLOGICAL ITEMS.

Members of the Society will be pleased to learn of the purchase for state park purposes of the Glenn lands at the mouth of the Wisconsin River.

The establishment of an archaeological and historical museum at the Chippewa Falls library is now a certainty. Dr. W. H. Bailey deserves special credit for bringing this about.

It has been decided to hold this year's summer state field assembly at Manitowoc and Two Rivers. The exact date has not yet been set. The invitation comes thru Vice President Emil Baensch and the Messrs. Dr. L. Falge, R. H. Plumb, H. P. Hamilton, H. Geo. Schuette, Geo. Wehrwein and Dr. A. Gerend.

New members of the Society are:—Mr. Geo. K. Schmidt, Chicago; Hon. R. G. Hazard, Peace Dale, R. I.; Dr. H. C. Bumpus, W. P. Morgan, Madison; R. H. Becker, Beloit; Dr. J. O. Kinnaman, Benton Harbor, Mich.; Carl Eichelen, E. Dieffenbach, Paul Nowak, Rev. J. E. Copus, H. A. Kirchner, Milwaukee; Hon. Martin Pattison, Superior; Dr. B. H. Warren, Archie Reid, Jr., Alonzo Pond, Janesville. Miss Genevieve M. Mills, Madison has been elected a life and Miss Elizabeth Bradford, Milwaukee, a sustaining member.

Your Aid Is Desired

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The Wisconsin Archeological Society is endeavoring to awaken a live interest in the great historical and educational value of Wisconsin's antiquities. It is encouraging the preservation of representative groups of Wisconsin mounds; is conducting surveys and researches, and assisting in the establishment of archaeological collections in the educational institutions of our state.

Become a Member of the State Society and Encourage the Work Now in Progress

Its worthy and very necessary labors deserve the full support of all intelligent and public spirited citizens. No one desires that the antiquities of our state shall be destroyed before a full record of their location and character shall have been made.

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The Society has 600 members now. It wants three times that number.

Subscriptions to its research and survey funds are needed.

Donations of collections and specimens will be thankfully received.

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Annual membership, $2. Sustaining membership, $5.
Life membership, $25.

Address

THE WISCONSIN ARCHEOLOGICAL SOCIETY
Chas. E. Brown, Secretary and Curator,
MADISON, WISCONSIN.

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